

# AMERICA

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### CHRONICLE

**Western Railroads Enjoined.**—In response to a statement from shipping interests that certain railroads were about to be make an increase in freight rates amounting to something like \$500,000,000 a year, President Taft instructed Attorney-General Wickersham to bring an injunction against twenty-five of these railroads in the Middle West. The writ restraining them from making the proposed advances was issued by Judge Dyer, of the United States Circuit Court for the Eastern Circuit of Missouri. The petition filed by the Government charges that the contemplated advance in rates was agreed on by the defendants without competition, and in violation of the Sherman Anti-Trust Law. It is believed that the litigation thus begun is likely to make an important chapter in the history of the great conflict between the people and the corporations. The concerted action of the western roads has been followed by a similar movement in the East, where several roads have announced rate increases ranging from 3 to 31 per cent. President Taft gave a hearing on Monday to a large delegation of railroad presidents who felt aggrieved over the injunction suit. The result of the conference was that the Western railroad presidents agreed to suspend all increases of rates until the pending interstate commerce bill goes into effect; the President, in return, promised to discontinue the suit against the Western Traffic Association at that date.

**Railroad Bill is Passed.**—The Administration Railroad Bill was passed in the Senate by a vote of 50 to 12.

Every Republican present and six Democrats voted for its passage. The bill was before the Senate for twelve weeks, preventing during that long period the consideration of other important measures before Congress. The House greatly changed the original form of the bill before passing it, and the Senate has perhaps gone even further than the House. One of the salient features of the measure as it passed the Senate is the creation of a new "Court of Commerce," which will deal exclusively with appeals from orders of the interstate commerce commission. The court is to consist of five judges, to sit regularly in Washington, whose powers are to be coordinate with the judges of the Federal circuit court. They are to be appointed in the first instance by the President for terms respectively of one, two, three, four and five years, each judge as he retires to take up the work of a circuit bench, these and other vacancies to be filled by appointment by the Chief Justice of the Supreme Court. The Government rather than the Interstate Commerce Commission is made the defendant in all cases coming before the court; but the commission is permitted to intervene, as are other interested parties. The defense is placed under the direction of the Attorney-General, but the commission and interested parties are permitted to have counsel and to carry on the suit in case of the failure of the Attorney-General to do so. Appeal may be taken to the Supreme Court. As the House has already acted on a similar measure, the bill will not go to conference. It is rumored in Washington that the bill will never pass the conference stage at this session, but will be put off until next winter. Color is given to the presumption because the bill contains many provisions of

the utmost importance to the carriers and the country, which have not been properly debated and digested.

**Policemen Honor Dead.**—The annual memorial service for the members of the police force of New York City was held at St. Patrick's Cathedral in the afternoon of June 5. Three thousand uniformed patrolmen attended the exercises, at which His Grace Archbishop Farley presided in the sanctuary and the Rt. Rev. Mgr. Lavelle made the address of welcome. The Rev. Francis J. Sullivan, chaplain of the Police Department, delivered the sermon, in which he urged the men to cultivate a moral courage equal to their physical bravery. The Benediction of the Most Blessed Sacrament followed, Archbishop Farley officiating.

When prayer had been offered for their departed comrades the policemen joined in singing the hymn "Holy God, We Praise Thy Name," accompanied by their own band. The trumpeters then advanced to the altar railing and sounded "taps," and the service was over. The men were in charge of Chief Inspector Schmittberger and Commissioner Baker and nearly all the inspectors and captains were present.

**Nicaraguan Situation.**—In view of the reports circulated in the American newspapers that there has been a week of bloody fighting at Bluefields, and that the Government forces have been defeated and put to flight, the official denial of these reports by President Madriz is informing, and shows that there are still influences at work to force if possible the United States Government to step in and assume control in Nicaragua. In his statement President Madriz says: "The report of General Chavarria's defeat is absolutely false. For purely military reasons his column, which was operating against Rama, was ordered to fall back on Muelle de los Bueyos, where it arrived to-day in perfect order, with all military stores. Owing to the difficulty of transporting provisions to the troops operating at Bluefields, because of the heavy rains, the columns of General Lara and Godoy were ordered to retire on El Almendro. Our military position is entirely advantageous, as results will very shortly show. If Bluefields were defended only by the revolutionists, we should have captured it long ago." The last sentence seems to intimate that Americans are the cause of the failure.

**Canadian Items.**—There has recently been an exchange of views between Canada and Great Britain as to the control of steamship rates. The Canadian desire to control lake and ocean freights springs largely from the fact that water traffic originates, after a short rail haul, as far west as Fort William, Ont., the head of Canadian navigation at the northwestern extremity of Lake Superior, a thousand miles from Montreal. Thence wheat is borne to Liverpool, and the railway commission has no control over water, lake and ocean traffic. Moreover, the Canadian Pacific Railway owns and operates the

largest line of transatlantic steamships running from Canadian ports, and the Canadian Northern Railway has gone into the ocean-carrying business on a big scale. While these companies must submit to having their rail rates regulated by the government, they can, nevertheless, adjust their ocean freights in such a way as to offset the effect of such regulation. Judge Mabey, chairman of the railway commission, thinks that control of ocean rates through international agreement is feasible. It was authoritatively stated at Ottawa on June 2 that the plan thus far contemplated relies upon the established jurisdiction of the Dominion Railway Commissioners and the Interstate Commerce Commission, whose chairman is Mr. Martin Knapp.—The Hon. A. C. Rutherford, Premier, Minister of Education and Provincial Treasurer of Alberta, resigned as a result of the Great Waterways scandal. Lieutenant-Governor Bulyea immediately called upon the Hon. A. L. Sifton, Chief Justice of the Alberta Supreme Court, to form a new cabinet. He was sworn in as Prime Minister the same day. He accepts office on the understanding that his cabinet and supporters will cancel the Great Waterways contract.—In order to facilitate the organization of the new Canadian navy the British Admiralty has lent Engineer-Lieutenant P. Howe, of the Admiralty Dockyard Branch, to Canada for service on the Ottawa Headquarters Staff.

**Industrial Training in Canada.**—Realizing that the future industrial efficiency of Canada depends upon skilled artisans, the Ottawa Government, on June 2, appointed a royal commission to investigate in Europe and the United States methods of industrial training and technical education. It will consist of James W. Robertson, of Montreal, formerly principal of Macdonald College; John N. Armstrong, of North Sydney, N. S.; Dr. George Bryce, of Winnipeg, president of the Royal Society of Canada and founder of Manitoba College; Gaspard Deserres, president of the Technical Institute of Montreal; David Forsythe, principal of the Berlin, Ont., Collegiate and Technical Institute; Gilbert M. Murray, secretary of the Canadian Manufacturers' Association; and James Simpson, of Toronto, who was recommended by the Dominion Trades and Labor Congress. Mr. Thomas Bengough, of Toronto, has been appointed secretary. The Minister of Labor, Mr. W. L. Mackenzie King, through whose efforts legislation for the establishment of the Commission was enacted, states that the first step will be a tour of Canada from coast to coast.

**Roman News.**—The Biblical Commission has issued the following decision with the Holy Father's approval:

1.—The appellations, Psalms of David, etc., used in the Councils of the Church and the opinion of many Fathers and Doctors ascribing all the psalms to David alone have not such force as to oblige one to hold him to be the sole author of the one hundred and fifty psalms.

2.—From the concordance of the Hebrew text with the



Alexandrine Greek and with other versions one may rightly conclude that the titles prefixed to the Hebrew text are older than the Septuagint version, and have been derived, if not from the authors themselves of the psalms, at least from ancient Jewish tradition.

3.—These titles as witnesses of Jewish tradition may not prudently be called in question when there is no grave argument against their genuineness.

4.—The not unfrequent testimony of the Sacred Scriptures concerning the natural skill of David, illumined by the Holy Ghost, in the composition of religious canticles, the institutions laid down by him for their chant, the attribution of psalms to him by both the Old and the New Testaments, the inscriptions of the psalms and the agreement of the Jews and the Fathers and Doctors of the Church make it imprudent to deny him to be the principal author of the psalms, and forbid one to affirm him to be the author of only a few.

5.—The Davidical origin cannot be denied of those psalms which both in the Old and New Testaments are cited expressly under David's name.

6.—It is possible to admit the opinion that some psalms, either of David or of other authors, which for liturgical or musical reasons, the carelessness of amanuenses or other causes, have been divided or united; and that other psalms have been slightly revised or modified by the omission or addition of a versicle or two, saving however the inspiration of the whole sacred text, in order to adapt them the better to the historical circumstances or solemnities of the Jewish people.

7.—The opinion of some more recent writers drawn from merely internal indications or from inaccurate interpretation of the sacred text, that not a few of the psalms were composed after the time of Esdras and Nehemias, or even after that of the Macchabees, cannot be maintained as probable.

8.—From the manifold testimonies of the New Testament, the unanimous agreement of the Fathers and the admission of Jewish writers, several prophetic and Messianic psalms are to be recognized and are not to be twisted into mere predictions concerning the future lot of the Chosen People.

**Great Britain.**—In receiving the freedom of the city, Mr. Roosevelt assumed the rôle of admonitor recommending to the Government greater vigor in Egypt. His remarks have generally been received favorably or unfavorably according to the politics of those commenting on them. Mr. Balfour, who was in the audience, is said to have applauded.—Capital, political and otherwise, is being made out of the late king's death. Unionists countenance the opinion that it was hastened by the Government's pledging itself to insist on his creating peers to carry their reforms through the Lords. Liberals, on the other hand, attribute it to his displeasure at the rejection of the Budget by the Peers. Certain Anti-Vaccinationists and anti-vivisectionists say it was

due to a vaccine treatment he received to prevent influenza and pneumonia. The Royal Family are hardly able to interfere in the very unbecoming dispute between the political parties, but Queen Alexandra has given an unqualified denial to the last assertion.—Mr. Roosevelt delivered the Romanes lecture at Oxford on the 7th inst., when he also received the honorary D.C.L. degree.—The Scott Antarctic expedition has sailed. Captain Scott will join it in New Zealand. He hopes to reach the south pole next January.—The dispute concerning wages that threatened to end in a strike in the Lancashire cotton mills has been put off for three months. The mill owners undertake to maintain the existing schedule for that period, holding that such differences should be suspended during the present national mourning.—The Hon. C. S. Rolls crossed to France in an aeroplane and returned in a virtually continuous trip. His feat has caused great enthusiasm in England, though it is hardly to be compared with the flight of Curtiss from Albany to New York.—King George's clemency to prisoners is not so extraordinary as it was reported to be. He has merely granted a slight reduction of sentence from a week in those that have a month to run, to three months in those that are yet five years or more from their term.

**Ireland.**—The complete accounts of the rival meetings held in Cork City on the same day by Mr. O'Brien on the one hand and Mr. Redmond and the Irish party on the other, show that there was no foundation for the press stories of riots and disorder. The *Dublin Leader* says: "At the height of a party contest in England we doubt if two rival meetings such as these at Cork on Sunday, could have been held in the one town without a riot." It also appears that Mr. Redmond got a better reception in Cork and produced a better impression than Mr. O'Brien. The cabled reports of "murderous rioting" a few days later were founded on a brawl at a village fair in which one man, a non-combatant, was accidentally shot by a policeman.—The Treasury estimates of the increase of Irish taxation due to the Lloyd-George Budget are now raised from \$2,100,000 to \$3,100,000. As the tax was so constructed as to be gradually expansive, it is held that in a year or two the original increase will be more than doubled. Meanwhile Mr. T. W. Russell, Vice-President of the Department of Agriculture and Industry, complains that he finds it difficult to extract from the treasury any money for necessary improvements.

**Egypt.**—The sentence of death passed on the murderer of Boutros Pasha was, according to Egyptian law, submitted to the Mufti. He refused to approve it, the *Daily Telegraph* says, for three reasons, viz.: because the Koran says nothing about revolvers as instruments of murder; because the victim was a Christian; and because his family did not appear among the prosecutors. It considers this to imply an active sympathy of the head of the Moham-

medan religion with the revolutionists. The *Times*, on the other hand, makes light of the matter, saying that the reference of a capital sentence to the Mufti is a mere matter of form, and that this sentence will be confirmed by the Court of Appeal.

**Rioting in Hunan Province, China.**—Our Correspondent in Shanghai sends AMERICA the following account of the recent Chongsha rioting: "All foreign property, missionary and other, has been totally wrecked. No lives lost. The outburst, though finally due to scarcity of rice, seems to have been planned and carried out with great thoroughness. The rioting lasted four days and nights, during which officials were in hiding, the army sided with the populace and the new model police kept within barracks. Foreign gunboats were the first to reach the scene of disaster, the Chinese came only later on. Order is now restored. The Governor of the province has been dismissed. The foreign gunboats, though requested to leave, refuse to do so. The Powers are trying to reach the guilty disturbers, gentry, literati and patriotic students. Unrest still persists in other places of the province and fear is entertained it will spread along the Yangtse valley."

**French Parliament.**—The newly elected French Chamber of Deputies held its first sitting on June 1. Before the opening of the session a lively scene took place between Abbé Lemire and M. de Baudry d'Asson. The former, a Catholic priest whose political stand is not approved by ecclesiastical authorities, changed his seat from the Right of the house to the Left, where he received an ovation in consequence. The latter, who is familiarly known as "*le vieux chouan*" on account of his royalist zeal, rushed towards the Abbé in a threatening way and called him a renegade. Some deputies helped to preserve the peace and the incident had no further consequences. This first meeting, which was opened as usual under the presidency of the oldest member, M. Louis Passy, was devoted to the election of the provisional committee. M. Brisson was elected provisional president by 332 out of 478 votes. In order to affirm their independence of other parties the unified Socialists, who now number seventy-five and who sit on the extreme left of the chamber, refused to vote for M. Brisson and cast blank ballots. June 3 was spent in examining the validity of each election, and 505 elections were declared valid. On June 4 the special committees were sifting the voluminous evidence in 93 contested elections. The majorities of M. de Gontaut-Biron, Liberal, of M. Duplessy, Bonapartist, of M. Paté, Radical, and of M. Devèze, Independent Socialist, have been attacked as due to corrupt practices. It is alleged that each of these deputies has promised to distribute among those who voted for them six thousand out of the fifteen thousand francs yearly indemnity for deputies.

**Two Teachers' Conventions in Germany.**—Extended accounts are given in *Germania* of two conventions of Teachers' Associations recently held in Germany. No doubt to emphasize its attitude towards Bishop Fritzen of Strasburg, who some months ago, as AMERICA noted at the time, sharply criticized its tendencies, the General Association of State Teachers held its meeting in Bishop Fritzen's Episcopal city. Readers of AMERICA's educational notes in this issue will recognize the serious grounds which impelled the Bishop to speak as he did in his criticisms early this year. The *Germania* account notes with regret the evident strength Socialistic principles seem to have attained among the State teachers. The second convention, that of the Catholic School Teachers' body, was held on the same dates as that of the State Teachers' Association,—the men teachers convening in Bochum and the women in Koblenz. The feature of this second gathering was the vigorous protest made against coeducation and a strong endorsement of the resolution asking that "no married women should be permitted to continue to teach." Bishop Korum, of Treves, was present during the Koblenz meeting and delivered a splendid address on the teaching vocation.

**Kaiser William's Allowance.**—Last week the Government informed the different party leaders of the Prussian Landtag of its purpose to introduce a resolution increasing the "civil list" of Kaiser William as King of Prussia to about \$5,000,000. The present allowance granted the King amounts to \$3,925,000, no increase having been granted since 1889, when \$875,000 was added to the sum then received by him. The reason of the proposed increase is the high cost of imperial living now that the Emperor's son and daughters are no longer children, the generous support he allows the opera and the court theatres of Berlin and Wiesbaden, and the expensive maintenance of his many town and country residences. All parties except the Social Democrats appear willing to accede to the Government's wishes. These latter, probably because their opinion had not been asked in the matter, announce that they will enter strong protest against the measure.

**Election Results in Hungary.**—As forecasted last week the Government has won a majority in the next Diet. Contrary to expectation, however, the victory of Graf Khuen-Hedevary and his party is a mighty one. The policy governing in Hungary's elections, as explained in the Chronicle last week, no doubt gives decisive advantage to the party in control, but it seemed scarcely possible that the defeat of the parties headed by Kossuth and Justh would prove to be as overwhelming as reports make it. Probably the deplorable attack made upon the Premier and his associates in the cabinet at the close of the last parliament has influenced the Hungarian electors. Advices from Budapest at the time declared that such would prove to be the case.



## QUESTIONS OF THE DAY

### Tercentenary of the Visitation

The three hundredth anniversary of the Visitation Order, which occurred on the 6th inst., will remind those who have read the Lives of St. Francis de Sales and St. Jane Frances de Chantal how all the circumstances surrounding the foundation of that great Order were stamped with the seal of a special Providence. When God wishes to save a nation or to reform His Church, he sends an extraordinary outpouring of grace. This was apparent during the sixteenth century which witnessed the birth, marriage and widowhood of Jane Frances. Italy had its Pius V, Charles Borromeo, Philip Neri; Spain produced Ignatius of Loyola, Teresa of Avila, Peter of Alcantara, John of the Cross; the British Isles had their legions of martyrs and heroic confessors of the Faith; and France was soon to witness the sublime charity of St. Vincent de Paul, the apostolic life of St. John Francis Regis, the sanctity of St. Peter Fourier and Blessed John Eudes.

Thus the time was ripe for a new and great saint, who was to be trained by another wonderful saint. The meeting of these two chosen souls was prepared by a vision which each had of the other several years before they met face to face and instantly recognized each other. Jane Frances was ardent and impetuous; Francis de Sales wise, gentle, patient. She longed to break with the world and enter some austere cloistered order; but he quietly kept her waiting two entire years until he had thoroughly matured his plans and could feel that they were approved by the Holy Ghost, and even after he unfolded to her his project of a new religious order, he waited three years longer before he finally, and conjointly with her, founded it.

Providential, too, was her own remote preparation for this great work of her life. God bestowed on her a remarkable strength of character, that "admirable force of spirit" for which the Church praises her in the collect for her feast. He also dowered her with a compelling beauty, somewhat severe in its fortitude and holy ardor, but so tempered with sweetness and humility that she won all hearts and overcame all obstacles. Her mother died when Jane was only eighteen months old. This early loss is often a serious handicap in a child's development; but in the case of one who was destined to so arduous a labor as the foundation of a religious order, this withdrawal of a mother's fond caresses enabled her father to give her a thoroughly virile education. Bénigne Frémyot, one of the staunchest Catholics of his day, an inflexible but just judge, initiated his daughter into that life of faith, generosity and self-sacrifice of which she was to be in the seventeenth century so shining an example. To this invaluable paternal training was afterwards added the spiritual paternity of St. Francis

de Sales, who completed her father's work, moderating by his meekness the zeal and energy she had inherited from M. Frémyot.

Moreover, as the Order of the Visitation was destined for maidens and widows, God led her in the paths of holiness as maid, wife, mother and widow, so that she might have the widest possible experience. And because the religious state is a life of interior trials and crucifixion, she was prepared for it by great crosses. As wife, she loses her husband quite young; as mother, she sees almost all her children and grandchildren die; as a nun, she suffers from strange diseases and horrible temptations; as foundress, she is confronted with almost insurmountable difficulties, harassed by vile slander, but she never loses heart. Being called upon to give up everything for God, she had received from Him a noble lineage, illustrious friends, beauty, great wealth, parents whom she loved, and four charming children of her own; all of which she leaves for the lowliness of the cloister, thus proving to the world that its most lawful joys cannot compare with the happiness of loving God and living for Him alone.

Meanwhile the Lord Himself was preparing the first companions of St. Jane Frances de Chantal: Marie Jacqueline Favre, daughter of the president of the parliament of Savoy; Charlotte de Bréhard, of a wealthy Burgundian family; Marie Péronne de Chatel, whose mother became a novice of the Visitation at the age of eighty with her own daughter as superior; Marie Aimée de Blonay, whom St. Francis de Sales had known from her cradle and whom he had trained for the Order, one of whose chief glories she was to be. These four cornerstones of the Visitation were like the foundress, women of noble origin. It seemed fitting that the nobility, which had well nigh ruined France in the corruptions of the courts of Francis I, Henry II, Henry III and Charles IX, should now inaugurate and foster the Catholic revival of the seventeenth century. And in point of fact the Order of the Visitation, with more than a hundred monasteries scattered all over France before the end of that great age of faith and fervor, was one of the principal factors in that renewal of piety which bore its fairest fruitage in Paray-le-Monial, where Christ Himself revealed to a Visitation nun the devotion to His Sacred Heart.

Jane Frances with Marie Jacqueline Favre and Charlotte de Bréhard—the two others were to follow later—took possession of their humble abode, "*la maison de la galerie*" at Annecy, in the evening of June 6, 1610, which that year was Trinity Sunday, and received from St. Francis de Sales a first draught of their constitutions. The Order of the Visitation was intended for pious women who wished to practice self-denial and to lead a life of retirement and prayer, but whose bodily strength was not sufficient for such austere orders as were common at that time. In creating this new type of religious congregation St. Francis de Sales and St. Chantal evidently met one of the most urgent needs of their time and

may be said to have taken "*le grand siècle*" by storm. Even the saintly Bishop of Geneva was almost frightened at the growing popularity of his Order nine short years after its foundation. The type would have been a still newer one, it would have been an uncloistered congregation of women, then an unheard of novelty, had he and the foundress been allowed to have their own way. But when first the new community was introduced from its cradle at Annecy, Savoy, into France, the Archbishop of Lyons, Cardinal de Marquemont, insisted upon the enclosure and would not allow the nuns to visit the sick and poor as they, forestalling the foundation of St. Vincent de Paul's Sisters of Charity, had already begun to do. In the whole life of St. Francis de Sales nothing is more edifying than his yielding on these points to the man whom he recognized as the greatest bishop in France, although his own respectful remonstrances, supported by no less an authority than Cardinal Bellarmine, are much more convincing than the groundless fears of the Archbishop of Lyons. However, the subsequent history of the Visitation shows that Francis was right in yielding and that the sweetly contemplative character of the Order is ensured by the enclosure. The Holy Father, Pius X, in a brief, dated December 13, 1909, addressed to the Monastery of the Visitation of Annecy and to all the religious of the Order, insists on the contemplative character of the Institute: "You," he says, "who have chosen the better part, keep it; and do not allow yourselves to turn away from your holy resolution under pretext of procuring the salvation of your neighbor, in the false notion that the stormy period we are passing through requires not a life dedicated to contemplation, but a life of action."

Before the recent persecutions in France there were more than two hundred Visitation convents in the world. There are still about one hundred and eighty-seven, twenty-one of which are in the United States. Very commonly in Europe and here boarding schools for girls are directed by the Visitation Nuns. There are, however, in this country two monasteries without academies, one at Wilmington, Del., and the other at Riverdale-on-Hudson, New York. May this third centenary of their foundation intensify, as the Holy Father says, their fidelity to "the rule fixed for them by the Holy Bishop of Geneva and his blessed disciple; so long as the authority of this legislation will remain in force among them, their Institute can subsist in its integrity."

LEWIS DRUMMOND, S.J.

### Creeds and Screeds

A creed should express one's belief, a screed may express what one does not believe. The distinction was suggested by reading the report of the sixteenth quadrennial session of the General Conference of the Methodist Episcopal Church South, which was held at Asheville, N. C., and came to a close on the eve of Trinity

Sunday. The meetings of the Conference were appropriately held during Pentecost week, and the closing exercises were conducted by the senior bishop, who expressed the belief that safe, sane and conservative measures had been adopted, and that the church would in the next quadrennium "go forward with leaps and bounds."

The last day of the conference, say the press reports, brought more confusion than any other session. Late in the afternoon the question of revising the "Apostles Creed" came up. In common with most Protestant professions of faith, that of the Methodist Episcopal Church South still preserves the wording of the ninth article of the Roman creed: the "Holy Catholic Church." The question of substituting the words "Church of God" for "Holy Catholic Church" precipitated an animated discussion, and led to a parliamentary tangle that was not settled till the whole matter was declared out of order. The proposition to make the change was reported unfavorably. Then were heard the first rumblings of a mighty storm. Those who were in favor of the change moved to reject the report and adopt the proposal. "Counter motions, points of order and parliamentary maneuvers followed each other in such rapid succession that for a time the conference did not know just what it was doing." Some advanced as a reason for the change that the words "Holy Catholic Church" in the Creed were confusing, especially to "young people who interpret them to mean the Roman Catholic Church," unwittingly bearing witness to the truth of what St. Augustine said long ago: "Although all heretics wish to be styled Catholic, yet if any one ask where is the Catholic place of worship none of them would venture to point out his own conventicle."

The older folks naturally knew better than to be misled, for when they say "Holy Catholic," whatever else they may mean, they are sure not to exclude holy Protestant. But it was of supreme moment that the unsophisticated should be safeguarded from error. At length the vote was taken on the proposition to make the change and it was carried by 77 to 72. It was here that the "*deus ex machina*"—we cannot believe it was the Holy Spirit—intervened to save the situation. The point was made that the whole proposition was out of order, as the proposed alteration did not specify the article by number as required by the basic law of the church.

To an outsider an appeal to the Bible would seem the proper procedure at this juncture. Bible Christians were at sea regarding a tenet of their belief and for Bible Christians the Bible we thought was the sole rule of faith. Instead of that the appeal was made to the basic law of the church, to something higher therefore than creed and other than Bible. Not one of the seventy-seven who favored the substitution thought of amending the motion by adding the number of the article. The existing state of confusion may explain the oversight. But the presiding bishop had his wits about him. He promptly passed the steam-roller over the insurgents by



upholding the contention and throwing the whole question out. So the words "Holy Catholic Church," though not expressing the sentiments of the majority at the Asheville General Conference will remain as before, and for the next four years, if not longer, the members of the Methodist Episcopal Church South will profess, with due mental reservation, that they believe in the "Holy Catholic Church."

It may be noted here that this decision nowise binds the Methodist Episcopal Church (North), the African Methodist Episcopal Church, the Colored Methodists of the Reformed Zion Union Apostolic Church, the Union American Methodist Episcopal Church, the African Methodist Episcopal Church, the African Union Methodist Protestant Church, the African Methodist Episcopal Zion Church, the Methodist Protestant Church, the Wesleyan Methodist Connection of America, the Congregational Methodist Church, the New Congregational Methodist Church, the Colored Methodist Episcopal Church, the Primitive Methodist Church in the United States of America, the Free Methodist Church of North America or the Reformed Methodist Union Episcopal Church.

The convention of these latter-day apostles offers a striking contrast to that gathering of the faithful who at the first Pentecostal season "were persevering with one mind, in prayer with the women, and Mary, the Mother of Jesus, and his brethren." The Apostles there assembled were of one mind as to their mission and the means of accomplishing it. Only a week before they had received their commission from Christ himself. His words were ringing in their ears: "Going therefore, teach ye all nations . . . teach them to observe all things whatsoever I have commanded you." Had the Apostles been called upon to decide what name would most fittingly describe the character of the organization or church which they were commanded to spread throughout the world, there would have been no division of opinion, for they were of one mind. They were of one mind because they believed the same revealed truths. "Church of God" or "Holy Church" or "Holy Catholic Church" were synonymous to them, for there was no rival organization to claim allegiance. But were those primitive Christians to express their belief in a formula to-day they would unhesitatingly stand for belief in the Holy Catholic Church exactly as Catholics understand that article of the Creed. The mission with which they were entrusted was Catholic—not Catholic in the sense that the Church is an institution invested by Christ with unlimited power to add to its number but with no power to expel, nor Catholic in the meaning that the Church should ban nothing which a rational creature wishes to believe, nor again Catholic in various loose interpretations expressed by modern sectaries, but Catholic in the meaning conveyed by the Lord's original command to His Apostles to teach all nations, to teach "them to observe all that I have commanded you," wherein is implied catholicity or universality of doctrine as well as actual diffusion of

the Church throughout the world. Therein He laid down a definite standard of belief according to which men were to be baptized and according to which "he that believeth not shall be condemned." These conceptions are far from exhausting the comprehensiveness of the word Catholic, for Catholic also embraces all peoples and implies perpetuity in time. To "teach all nations," to "preach the Gospel to every creature" is to exclude no race or condition of men; a work which was taken up by the Catholic Church on the First Pentecost Sunday, has been carried on without interruption to the present and will continue until the sands no longer run in the hour-glass of time. It was therefore on that great day which the Methodist brethren were commemorating by subjecting to examination their claim to the title of Catholic that the Apostolic Church received substantially from the lips of Christ Himself the title of Catholic, which has been her glory and her sole prerogative from that day to this.

Right reason demands that any religious organization should first know or determine what it stands for, and then adopt a term that will truly represent its nature or its mission. If it is not Catholic in the obvious and general acceptance of the word and is sailing under false colors, it should be honest enough to haul down its flag.

The Congregationalists in New Haven, at the same time as their Methodist friends in Asheville, were debating a like proposition, namely a change in their declaration of faith. They, with sterner logic, voted to drop their creed altogether, and to substitute a covenant by the confession of which members would be admitted in future without the subscription to any creed or the admission of any belief in the divinity of Jesus Christ. They knew they bore no commission from Christ and they frankly confessed it. Far away in Honolulu other Congregationalists, nominally Christians, have also been tinkering with their standard of teaching, finally adopting a new basis of membership which Hawaiians may accept without any radical modification in their primitive beliefs. The Congregationalists of Honolulu are not of one mind with the Apostles, but they are of one mind with the wealthy Congregationalists of New Haven. They have done away with a creed as they have done away with Christ. The aspirant to church membership has only to say: "I do now covenant and agree to associate myself together with you for greater effectiveness in serving men and for the progress of God's Kingdom throughout the world. To this end I promise to seek the peace of this Church, to promote its welfare and efficiency and faithfully to help in maintaining its worship, enlarging its activities and increasing its gifts."

We have no fault to find with anyone merely because he comes out in his true colors. We simply deplore the fact that these men are fast receding from the Sun of Justice, whose rays have enlightened them with the modicum of Christian revelation they possess, to be plunged again like their pagan ancestors into the world of exterior darkness. So too with our Methodist friends. Surely if the

Methodist Episcopal Church South believes in the Catholic Church it is eminently proper for them to have it so stated in their formula of belief, that is, if the formula stands for a creed. If it does not believe in the Catholic Church and yet declares that it does, their so-called creed is merely a screed. EDWARD SPILLANE, S.J.

### A Difficulty for George V

When Japan banished all Catholics from its shores it granted the Dutch a privilege of very restricted trade; and, lest any Catholic should share in this, the Shogun required every trader, so histories tell us, to trample on the Crucifix. Dutchmen and Englishmen too, having just finished half a century or so of Crucifix-trampling in Europe, found no difficulty in doing the same in the East; for Englishmen occasionally managed to buy at the appointed price a little bit of the Japan trade. Nevertheless, the ceremony, as a preliminary to huckstering, is so revolting to any decent mind that modern Englishmen and Dutchmen call the fact in question, doing their utmost to show it to be a fiction of malignant Spaniards and Portuguese.

The Shoguns thought lightly of salt-encrusted, sea-battered mariners who would deny their God for a little gain; and one can conceive them exacting the ceremony and despising its performers. Could they, on their side, have understood a Christian nation requiring a similar ceremony from its kings? Yet the Declaration against Transubstantiation imposed upon its sovereigns by the British Parliament, is an analogue of the Crucifix-trampling demanded from the traders by the Shoguns. These said to the merchants: "As some of you may be secretly Christians,"—to these perspicacious princes Christian and Catholic were one and the same—"Prove you are not by insulting what Christians most revere." Parliament, as Mr. Gairdner the historian, observes, says to the king: "You may be a secret Catholic. Prove you are not by outraging what Catholics hold most sacred, the Blessed Virgin Mary and the Saints, transubstantiation and the Holy Sacrifice of the Mass. Be good enough to say plumply that with regard to all these Catholics are idolaters." The traders obeyed the Shoguns and the kings obeyed Parliament. And traders and kings found, no doubt, a common justification; they were simply making their own the teaching and practice of Protestantism. This holds the Crucifix to be an idol no less than the Host, or the Blessed Virgin as venerated in the Catholic Church; and the trader manifested by his act that abhorrence of idolatry the king expressed in words. They, then, who are forced by a sense of decency to take from the memory of dead traders the stain of Crucifix-trampling, should be compelled by the same sense of decency to free a living king from the obligation of reviling Catholic faith and worship.

Parliament goes farther than the Shoguns did, and requires the king to declare that he has no dispensation

from the Pope to lie. The Japanese intellect is acute. Had this ingenious device to secure absolute candor been suggested to a Shogun, he would possibly have answered: "To admit the possibility of such a dispensation would be to nullify the test. If the Pope can permit his servants first to lie and then to violate their religion that men may believe the lie, he can also give them permission to lie about such a dispensation and to deny its existence. I decline to stultify myself. Either the test alone or no test at all." Should one have insisted that the English demand such an assurance from their king, the answer would have been to the point: "Only barbarians could accept one capable of lying as their king: only a barbarian could wear a crown after such humiliation: only fools could believe a suspected liar assuring them that he does not lie."

The shameful test and still more shameful guarantee originated in the reign of Charles II. He was secretly a Catholic: his brother and heir, the Duke of York, was such openly. The Protestantism of the country took alarm. The Test Act passed in 1673 required from every public officer the oath of royal supremacy and a declaration against transubstantiation, as pledges of his renunciation of the Catholic religion and of its visible Head. The Duke had to resign his office of Lord High Admiral. His enemies were able to procure his temporary banishment. But they could not touch the royal dignity. Strong as they were, Parliament and the country would allow them neither to exclude the Duke from the succession, nor to impose the test upon the crown with a view to his taking it on succeeding to the throne.

Two years later the first outrageous story of Popish plots, De Luzancy's, fell to the ground. But in 1678 Titus Oates appeared, and, supported by Shaftesbury, kept the people for three years on the verge of insanity with his absurd perjuries of plots, murders and Papal dispensations. To this vile wretch's calumnies is due the offensive wording of the royal declaration, which, when the Revolution had degraded the majesty of the Crown, was introduced into the Bill of Rights and incorporated in the Act of Settlement of 1701; and has since been uttered by every English sovereign.

Catholic Relief Bills have abolished the oath and declaration for subjects generally, and the situation to-day is the exact reverse of what it was at the accession of James II. Then every subject in office had to take the Test: the sovereign was exempt. Now virtually every subject is exempt: only the king and one or two officers of the crown intimately connected with his official person have to take it.

Why does it survive? This is not an easy question to answer. We have shown that, if the theory it involves be true, it is absolutely worthless. On the other hand, the Act of Settlement which requires the king to be a Protestant, and forbids him and his heirs to embrace the Catholic Faith or to marry a Catholic, under penalty of deposition in one case, of exclusion in the other, amply



guarantees the Protestant succession. Its language, offensive and absolutely unwarranted as every reasonable person knows, is a scandal to the Catholics of the Empire. It is an insult to the king, making him a liar by putting into his mouth words that are not true; for whatever Catholic worship may be it is not idolatrous, as Dr. Johnson sanely observed more than a hundred years ago. It is a further insult to the king inasmuch as it compels him to declare solemnly that he is not a liar, and to stultify himself by offering his word as the only guarantee of his truth. There are a few madmen who still think it a bulwark against Rome. But its Protestant supporters generally, English, Scots and Irish, objecting not only to its abrogation but also to any change in its terms, do so, we believe, through their inherited dislike of Catholicism. They have a vague notion that, though many Catholics of their acquaintance are good fellows, the religion as such is getting to be too bumptious. It ought to recognize its inferiority to Protestantism; but instead of this it asserts its superiority. They would not make conditions more onerous for us; but when there is question of relief on its own merits, that notion produces the adverse vote. And so all efforts made during the last reign for a moderating of the language of the declaration were fruitless. When Mr. Redmond's Bill was withdrawn last year because the narrow majority of ten by which it was referred to Committee could not be depended on to carry it through, the minority contained men of the best families of the three kingdoms, Liberal as well as Conservative, who, if asked why they had voted against the Bill, would have found it hard to give a reasonable answer.

There is some talk of a change before George V meets Parliament. They say he desires it. Certainly Catholics demand it. Lawyers find constitutional difficulties. A change requires an Act of Parliament. An Act is effective only when it has received royal assent. The king cannot give the assent before he has made the declaration. This, however, has to be proved, and we think it will not be hard to find examples since the Revolution, of sovereigns exercising analogous constitutional functions before making the declaration. Anyhow, it is not impossible to solve a constitutional difficulty. The Revolution and Pitt's Regency Bill are examples. Parliament is about to reassemble. Will anything be done? We can answer only in words which have become classical: "Wait and see."

HENRY WOODS, S.J.

### A Model Catholic Congress

Some weeks ago a letter written to AMERICA gave interesting details regarding the annual Katholikentag to be held next August in Augsburg, Bavaria. The thoroughness marking every feature of the preliminary preparation for this yearly outpouring of German Catholics suggested useful hints to those charged with the economy of similar gatherings in the United States.

Last week AMERICA received a report of the proceedings of a Dutch Catholic Day held in Venlo, a city of the Diocese of Roermond in the province of Limburg. The statement will have its own interest and convey similar useful lessons to the committee now actively at work preparing for the annual convention of the Federation of Catholic Societies in our own country during the coming summer.

The idea of a general annual assembly made up of Catholics representing the entire kingdom has not yet been accepted in Holland. Nevertheless the fact that a well-attended convention forms each year a feature of Catholic activity in three of the country's dioceses assures us that the Dutch people recognize the help to be found in such gatherings in the development of united action for the promotion of Catholic interests.

Particularly in Roermond is this true. In this diocese the Catholic Day idea has found very fruitful ground. The active directors in the organization of the work here have long since learned the lesson that the purpose of such a congress is not a mere external show of strength but rather a mapping out of practical work which shall make for genuine progress in Catholic religious and social life.

Years back the Roermond meeting was wont to fritter away its strength in manner akin to that which still holds sway in Catholic meetings nearer home. There was then evident every year in the Dutch assembly, on the part of those in control of important Catholic works and movement, a marked desire to have the Congress recommend their interests to the public. Hence the consequence that an astonishing number and variety of things were submitted to the assembly's committee on Resolutions. The very multiplicity of commendations resulting from the subsequent report of the Committee made practical and effective work in the carrying out of measures approved by the assembled Catholic delegates almost an impossibility.

With the meeting held in 1908 there came a complete change of tactics. Probably the practical workmanship shown in the annual congresses of their neighbors, the Catholics of Germany, had made wholesome impression on the shrewd common sense of their coreligionists in Holland. Whatever be the reason, in the assembly of that and of succeeding years the impossible multiplicity of projects has ceased to be put to the fore and the united strength of the Roermond delegates has been fixed on the study of some one measure deemed especially needful to the Catholic cause, and ways and means have each year been sought to secure such action on the part of the organization as will effect results.

The Dutch Catholic Congress which met in Venlo during the Pentecostal days in May last was not unmindful of the superior advantages of such a program. The general topic chosen for the addresses made during its sessions was Catholic Charity, and the particular themes developed and insisted upon were the care of the sick and

the means to be used to bring about improvement in the hygienic conditions of the people. To express the sense of the assembly the resolutions drawn up at the close of the meeting were few and embodied suggestions for a simple and effective propaganda to be pursued by the Catholic organizations of the province of Limburg during the coming year. To this end the work of a well-known charitable association of the Netherlands, the Green Cross, was warmly commended and active co-operation in its purposes was urged upon all. This association, as our readers may know, is a strong and well-organized body in Holland whose efficiency runs to a threefold object: first, it aims to establish alike in cities and country districts a nursing system and to spread the knowledge of its convenience and of the competency of its trained nurses; secondly, through a small tax of from one-half to two gulden paid yearly by its members it is enabled to distribute medical supplies and required sick-room necessities to the needy poor (a gulden equals about 35 cents); thirdly, through the spread of hygienic literature and by means of free public addresses and popular instruction it does valiant service in the betterment of health conditions everywhere in Holland.

Of course the presence of Church and lay dignitaries, the usual solemn Church services, a civic parade and similar outpourings of the people were not lacking in Venlo to arouse the passing enthusiasm that marks every Catholic Day. The feature, however, that ought to impress us in the United States was the unvarying attention bestowed upon the one practical object insisted upon in every session of the Congress. In fact, if one excepts an earnest talk on popular retreats by a Jesuit present, Catholic charity in the special phase already indicated was the sole and exclusive topic discussed during the Congress.

May one venture the suggestion that it might be well for the Federation of Catholic Societies in the United States to learn from the experience of kindred associations which have established in other lands a reputation for practical results? Germany's Katholikentag with its remarkable influence upon Catholic life—social, political and religious, has built its strength upon this precise policy. Year after year it elects to take up some one definite idea and to hammer this home. We all know the solidarity that rules among German Catholics in consequence. As was said editorially in *AMERICA* in the issue following last year's gathering of the Federation of Catholic Societies in Pittsburgh: "Evidently there must be a limit to the resolutions drawn up at these conventions. It is already a question if the very multiplicity of the resolutions does not defeat, in great measure, the purpose for which they are made." Agreeing upon a few very definite and practical points the whole machinery of a mighty organization could then be turned upon their accomplishment. Were this the agreed policy a succeeding convention could then be called upon to

show results in the spirit of the resolutions reported in each year's assembly. M. J. O'CONNOR, S.J.

### Aeronautics and the Catholic Clergy

#### II—IN MODERN TIMES.

Roger Bacon, the famous Franciscan (1214-1294), who was interested in many questions of the physical world, speaks also of a flying machine. In his work "*De Secretis Artis et Naturæ Operibus*," he writes that a machine could be constructed in which a man, sitting in the center, might, by means of a crank, move wings, and thus, in the manner of birds, fly through the air. He endeavored to construct such a machine, but discouraged by failures, gave up the attempt. Three centuries later, a certain Father Mohr (1575-1625), of the Premonstratensian monastery of Schusselried, in Württemberg, became known as the "flying monk of Schusselried," on account of his experiments in which he used wings made of goose-feathers. Meerwein asserts that Father Mohr flew from his monastery to his parish, two leagues distant; but this is evidently an embellishment and improvement on the story of Mohr's repeated attempts at flying.

The first successful flight known is attributed to Faustus Veranzio, a bishop in the Hungarian Comitatus of Csanat. In 1617 he let himself down from a tower by means of a sort of a parachute. It may seem strange that a bishop should be engaged in such experiments, but, in the case of Veranzio, it is not improbable. For he was a rather odd character, became entangled in difficulties with the Hungarian court, on account of some appointments to ecclesiastical benefices, traveled extensively, wrote a "*Dictionary in Five Languages*," a "*New Logic*," and a book entitled "*New Machines, with Explanations in Latin, Italian, French, Spanish and German*." His "*Logic*" was severely criticized, and deservedly so ("*Biographie Universelle*," vol. XLIII). A manuscript history of his native country, Dalmatia, was, according to a clause of his will, laid in his coffin. It is not at all unlikely that such a man, though a bishop, should make the venture mentioned above. Another cleric who is credited with a fairly successful flight, is the Abbé Desforges, who experimented at Estampes, in France (1772), with a machine which he called "*Orthoptère*" (Straightwing). In all the experiments, mentioned hitherto, the wings of birds furnished the model; but mechanical flight was destined to become successful only in very recent times, by means of aerocurves and aeroplanes.

Aerial navigation was not placed on a practical basis until the discovery of the balloon. The story of the Montgolfier brothers need not be told here, but without minimizing their great work, we have to call attention to the fact that several Catholic clergymen, long before, came very close to the idea which, after the discovery of



hydrogen gas, was to meet with success. As early as the fourteenth century the monk Albert of Saxony suggested that "a ship of light wood" might be constructed, which, filled with "elementary fire," would rise into the air. In spite of the old erroneous opinion concerning "elementary fire," the plan contains the correct notion that a vessel filled with something lighter than air, would rise. This idea appears more clearly in a work of Lauretus Lauro, S. J., (1610-1658), where a machine is described made of bags fastened together and filled with gas lighter than air. Two other Jesuits, Gaspar Schott (1608-1666) and the celebrated Athanasius Kircher (1602-1680), speak of rarified air as means of raising machines. All these were surpassed by Father Lana, S. J. (1631-1687), who in his "Prodromo," published 1670, gives a detailed plan for building an airship. The American aeronaut Wise, in his "System of Aeronautics," says of Father Lana: "This judicious writer deduced from the new discoveries the real nature and pressure of the atmosphere, and is the first who established a theory verified by mathematical accuracy, and clearness of perception, which placed him far in advance of his predecessors in the science of aerial navigation. He very truly inferred that a vessel exhausted of air would weigh less than when full of that fluid." Lana proposed that a light boat, furnished with sail and rudder, should be attached to four hollow globes, each twenty feet in diameter, made of thin copper. Of course, the scheme was impracticable. The copper globes, to be light enough to carry the "boat," or car, and a passenger, would have to be made so thin that, when empty, they would not have withstood the pressure of the atmosphere. Yet the idea of vacuum balloons, has repeatedly been tried, even in recent times. The importance of Lana's work consists chiefly in having inspired others to make experiments along the line of aerial navigation. That part of the "Prodromo" which deals with this subject, was later reprinted, in 1784, and a German translation of it appeared the same year, by Lohmeier, professor at the Academy of Hesse-Schaumburg.

One of those who tried to profit by the suggestions of Lana, was Lawrence de Gusmao, born in Brazil, 1685. Various errors concerning him are found in books; some call him a "friar" (Wise); others a "Jesuit Father" (Herder's "Konversations-Lexikon," vol V, col. 1,032, III). But as Father Wilhelm, S. J., of Feldkirch, Austria, has shown, he was a Jesuit novice, who left the noviciate in 1701 and then went to Portugal. He had great confidence in the machine which he invented, and in 1709 addressed a petition to King John V, in which he requests the privilege of being the sole possessor of his machine, "which is capable of carrying passengers and navigating through the air very swiftly." Wise quotes the king's answer, as contained in a letter published by a Parisian scientific paper: "Agreeably to the advice of my council, I order the penalty of death against the aggressor"—certainly a sufficient protection for a

"patent." "And in order to encourage the suppliant to apply himself with zeal towards improving the machine which is capable of producing the effects mentioned by him, I also grant unto him the first professorship of mathematics in my University of Coimbra, with the annual pension of 600,000 reis" (about \$650; of course the money value then was much greater than now).

The description of his proposed air-craft contains some details which are fantastic, but the machine which he actually used for demonstrations, and with which he also made some modest descents from elevated points, was of a different construction. There is no reason to call him, as Wise does, "a pretender without ingenuity," although in his application for the king's favor he promised a great deal more than he could accomplish. In 1722 Gusmao became chaplain to the Portuguese court. A story was circulated afterwards that he was persecuted by the Inquisition which had forbidden him to continue his aeronautic experiments. This is probably an invention, or at least a perversion of the fact that "information was laid against him before the Inquisition, but on quite another charge" (Wilhelm, in "Cath. Enc." VII, 90). It would have been disappointing to some, if in the long series of Catholic clergymen, making attempts at solving such a problem, there had been missing a case of a poor victim of the Inquisition!

In 1755 a booklet was published anonymously at Avignon, and two years after republished under the title: "L'art de naviguer dans les airs, amusement physique et géométrique;" the second edition bore the author's name, that of Joseph Galien, a Dominican Father, and professor in the University at Avignon. No doubt, many strange views were proposed, for which reason writers on aeronautics deal very severely with the author. They seem, however, to overlook that the author, as he indicates in the title, did not mean his work so very seriously. Still, it contains some ideas which have led others to judge far more favorably; thus Wise says: "Had Galien been acquainted with hydrogen gas, the honor of the discovery of aerostatic machinery would no doubt have fallen to him." As Father Wilhelm points out, Galien's "chief claim to importance lies in the fact that the Montgolfier brothers were acquainted with him, or at least with his booklet; his birthplace was very near theirs . . . the elder of the brothers made a first ascension at Avignon in 1782." This is the year in which, according to one account, Father Galien died at Avignon. The history of aeronautics then entered upon a new phase; in fact, most writers begin the history of aerial navigation with Joseph and Étienne Montgolfier. What has been said in these lines deserves to be known, as proof that, long before this time, interest was not lacking, nor earnest endeavor, although it was not crowned with success.

This sketch of the part Catholic clergymen have taken in the early experiments does not reveal any startling discoveries. We do not want to exaggerate the im-

portance of their achievements. Sometimes claims are made which cannot be substantiated; thus, at the time when a Frenchman succeeded in crossing the English Channel in a flying machine, a Catholic paper asserted, and several repeated the statement afterwards, that a Jesuit long ago had accomplished the same feat. The statement is probably incorrect. Unfair as is an undervaluation of what Catholics have done along scholarly and scientific lines, the opposite tendency of seeing everything through a magnifying glass, is equally to be avoided. In the present case, although the final solution of the problem of aerial navigation was not due to Catholic clergymen, it is at least worthy of notice, that secular priests, Benedictines, Premonstratensians, Dominicans, Franciscans and Jesuits have taken a lively interest in the pursuit of this difficult and fascinating problem.

ROBERT SWICKERATH, S.J.

### A Literary Curiosity

A rambling search through the library of St. Andrew-on-Hudson recently brought to light a dusty little tome, vellum-bound, that would rejoice the heart of the bibliophile, especially were he scientifically inclined. The modest inscription on the title page speaks for itself: "Bernardi Zamagnae, S. J., Navis Aeria . . . Excudebat Romae . . . Anno MDCCLXVIII." Oh for twentieth century advancement! A *Latin poem* on the *airship* written one hundred and fifty years ago!

Your classical student would linger with delight over its 1500 hexameter verses, which flow with as smooth and rich a melody as Virgil's own. Indeed, in point of allusion to mythological lore, of classic diction, and of the flavor of antiquity which pervades the whole, one might easily imagine the "Navis Aeria" a relic of the Augustan age of Rome.

Delving beneath the placid surface of poetic eloquence the lover of the antique is rewarded with a rich treasure of interesting finds. He is struck with astonishment upon beholding a poet treating, as freely and confidently as you please, questions about which modern science, in not a few instances, has not yet said the last word; among other points of a similar character, he touches upon the law of gravitation, the depth of the earth's atmosphere, the presence or absence of air about the moon, deviations of the magnetic needle. These topics occur incidentally in the course of the first half of the poem, which is devoted to the exposition of the theory of aerial navigation that Mr. Zamagna poetically exploits.

It is not a pure creation of the fancy, he informs his reader, but the invention of Father Francis Lana, S. J., of Brescia, a noted scientist of his day. A brief investigation reveals the fact that this Father Lana (1631-1687) was the author of a number of works on physical and mathematical science. A volume published in 1670, "Short Tracts on Some New Inventions," contains his

treatise on the airship, which he declares to be the fruit of long research. About the same time claim was laid to the invention by one Professor Lohmyer, but it has been clearly proved that the publication of Lana's book antedated that of Lohmyer's by at least nine years.

In view of present interest in aerostation and of the success achieved by modern experts, Father Lana's theory is worthy of note, marking, as it does, the first real advance in the development of an art which has tempted the cupidity and exercised the ingenuity of man through long ages. Briefly it is as follows: the power of ascension is gained by exhausting the air from four large copper globes, beneath which is suspended a light car. The dimensions of the balls and their lifting power are very carefully calculated. Nor has the inventor overlooked the danger of collapse after a vacuum had been created, consequent upon making the globes so large and at the same time so extremely thin as the exigencies of the case demanded; his expectation was that the immense pressure of the outside air would bear equally upon every point of the surface, thus rather strengthening than crushing the frail shells. For the rest, an ordinary sail serves as propeller. In the engraving which accompanies the poem all these details are faithfully adhered to; nay, the poet makes it more realistically an *air-ship*. His car is a boat, and a skillful worthy in the stern manipulates a long oar or rudder. Ropes and ladders hang about in approved fashion; even types of passengers appear; one enjoys his pipe in perfect serenity; another, utterly woe-begone, is apparently suffering from an acute attack of "*mal d'air*."

The evident crudities of the scheme render it, of course, quite impracticable, especially the fatal error of expecting to secure perfect sphericity in the huge globes, the collapse of which must have been inevitable. But the faults in no wise detract from the general value of the invention as a contribution to physical science, for, according to the "Encyclopædia Britannica," it was the first theory ever advanced that was founded on correct scientific principles. From the days of Daedalus on, men of every age and clime had made futile efforts to extend their dominion over the airy wastes; and although many, notably an Augustinian monk and two other Jesuits of the seventeenth century, Francis Mendoza and Caspar Schott, made some little progress, it remained for this now forgotten religious to elaborate the principle that is substantially embodied in the modern airship, as distinguished from the aeroplane or flying-machine.

L. E. B.

President Taft says that Socialism is a national problem. Victor L. Berger, the Milwaukee Socialist, says that the final conflict of Socialism will be with the Catholic Church. Both are right. Socialism contradicts Christianity, which is the foundation of existing society. Christianity has but one real defender, the Catholic Church.



## CORRESPONDENCE

## Vandalism Voted Down

STOCKHOLM, APRIL 30, 1910.

In the golden book of the Saints, before whom pale the most glorious names of profane history, there shines forth a Scandinavian name, one of the most illustrious, that of St. Bridget. Not only in Sweden is it known but it has been venerated everywhere for the past five hundred years and its splendor has contributed, perhaps more than anything else, to make Sweden known to the rest of the world.

In general history St. Bridget of Sweden figures as one of the most eminent persons in the Middle Ages, fruitful though these were in great characters. In literature her works, and especially her "Revelations," now translated into all European languages, ensure her an important place among the writers of her time. Finally, in Church history she ranks with St. Catherine of Siena, for both were called by Providence, in those days of schism, to raise aloft the standard of union and obedience, to revive in Christendom love of the Church and submission to the successor of St. Peter.

The work begun by St. Bridget was carried on by the order she founded, the Order of St. Saviour, commonly called Brigittines, approved by Urban V in 1370 and by Urban VI in 1378. In the period of its greatest prosperity the order counted about seventy houses in Sweden, Denmark, Norway, Poland, Germany, England, Holland, Italy and Spain. Vadstena in Sweden, the most celebrated of these monasteries, the mother-house, was founded about 1346. Like the other houses of the order, Vadstena comprised a convent of sixty nuns under an abbess and a completely separate monastery of seventeen monks under a confessor-general.

According to their rule the members of the order, besides their spiritual exercises, had to engage in manual labor, in gardening, in translating and copying books, etc. And the fact that the monastery of Vadstena became the chief nursery of culture and civilization in the north of Europe is a sufficient proof that the sons and daughters of St. Bridget worked with zeal and energy.

At Vadstena, as in the other monasteries, the monks and nuns fostered the development of gardening and agriculture. Even in our own day the traditions of the work done and taught by the nuns survive in the bobbin-lace industry peculiar to the women of Vadstena and its neighborhood.

But above all, intellectual and spiritual culture found its chief centre in the monastery of Vadstena. Before the invention of printing it was the indefatigable pens of the monks and nuns that perpetuated valuable books, while the more learned Brothers and Sisters composed original works. The treatises, translations and transcriptions of these religious constitute the most important part of medieval Scandinavian literature, just as the annals composed in this monastery from 1344 to 1545 concerning the most notable contemporary events, annals published under the title of "Diarium Vatstenense," form our principal source of information for the history of the Middle Ages in Sweden.

This nursery of Swedish civilization was suppressed by the Reformation. The monks were scattered far and wide. The nuns, continuing to occupy the building, remained faithful unto death, in spite of the efforts of Lutheran preachers. All the property of the monastery

was confiscated and the buildings were, later on, used as a house of correction and a lunatic asylum. It is under this latter aspect that we now view the venerable remains of what was once one of the most glorious creations of our Middle Age. Evidently such ancient buildings are not precisely hygienic or comfortable. Methods of heating and lighting which sufficed for those who wished to be crucified with Jesus Christ do not answer the exigencies of modern medical authorities. So this year the Swedish Government presented to the Riksdag (Parliament) a request for an allowance of 250,000 crowns (about \$66,600) to equip the old monastery with up-to-date heating and electric-lighting apparatus, pending the construction of a new lunatic asylum. The reason why the estimated cost was so high is that the insertion of pipes and wires would entail the piercing and partial demolition of vaults and walls sometimes almost ten feet thick.

Happily Sweden in our day has experienced an awakening of respect for the monuments of its ancient civilization. Men of learning and renown have studied our medieval culture, and official institutions such as the Academy of History and Letters watch over the protection of our ancient monuments. These institutions and in particular one of their chief representatives, the Royal Antiquary, protested strongly against the Government project, which would seriously damage the old buildings.

The press also intervened. Many of the most influential journals, among others the *Svenska Dagbladet*, showed that if that allowance were voted its only effect would be to prolong for a short time an arrangement already recognized as insufficient, since the construction of a new asylum was imperative. The *Stockholms Dagblad*, conservative and supporter of the present government, said in part: "One of our best informed historians of the Middle Ages has told us that during that period the monks formed almost the sole link between the civilization of Scandinavia and that of southern Europe. The intercourse between our monasteries and those of southern countries was, so to speak, the artery that poured into our country the life of a higher civilization. The literary treasures amassed in our Swedish convents and especially at Vadstena were not mere ornaments. Whoever peruses the works of our medieval authors cannot help marvelling at the profound research shown in the very numerous quotations.

"Nor is it only the name of St. Bridget that is connected with the monastery of Vadstena; we must also recall that of the wife of King Magnus, Queen Blanche of Namur, who was the donor of the land of Vadstena, that of Queen Philippa, and many other great names. In a country like the United States of North America, where the memories of the past are most lovingly cherished, people would make any sacrifice to protect and maintain in decent repair a convent dating from the fourteenth century, if only they had one. As for us, we should at least be careful not deliberately to destroy what remains to us."

All this agitation bore its fruit. The Government proposal met with strenuous opposition in the chambers. Among its opponents in the Lower House was the Chancellor of the Swedish Universities, Count Frederic Wachtmeister. On the other hand, among the partisans of the Government project was a high dignitary of the Lutheran state Church. But their advocacy failed, and the proposal was rejected by 73 against 42 votes. In the Upper House the debate was still more lively. Notable

amid the opposition speakers were Dr. Thyrén, a very famous Professor of Penal Law in the University of Lund, and Dr. Fridtjuf Berg, former Minister of Public Instruction and Worship, known as a radical. The latter reminded his hearers that those ancient buildings were our best preserved convent ruins, and closed with these loudly applauded words: "No one has a right to require filial piety from his sons if he himself has none for his fathers. No people can have confidence in its future, if it cares not for its past." The Government proposal was rejected without a formal vote.

This parliamentary decision, which saves an ancient monument from vandalism, was welcomed with satisfaction in all enlightened circles, and drew from one of the most celebrated journalists in Sweden, Mr. G. Stridsberg, an article that appeared in the *Svenska Dagbladet* and is the more remarkable because he is not a Catholic. By way of conclusion a passage therefrom is here quoted: "In Spain, Holland and England the Order of Bridget still subsists. There the vesper bell calls to pious exercises according to the ritual elaborated by the wife of the 'lagman' (seneschal), Ulf Gudmarsson, two centuries before the Reformation. There a Swede can still feel that he is in presence of Bridget! When, in the Swedish Parliament, members show how important it is that Swedes and strangers be not excluded from our most notable monument, it is a bishop of Sweden's State Church who says that Vadstena must be modernized as an asylum instead of being only 'an old house that people visit.' This has been said.

"For us a Vadstena saved is not merely that. For us, it is a witness of that faith which could move mountains. For us, it is a joy to think that the day may dawn when Swedes and strangers, with very different creeds and very diverse ways of viewing life, will be glad to set their feet on Bridget's soil, and to consider with respect, despite the heavy hand of time and men, how many of the teachings of the gospel of charity have become realities within these walls, how much learning, in an epoch of obscurity, has been gathered and garnered with care in the scriptorium of Vadstena."

BARON G. ARMFELT.

### The Race Problem in Cuba

CIENFUEGOS, MAY 24, 1910.

A hitherto neglected question in Cuba threatened to develop in the last few weeks into a very perplexing problem. It is, of course, easy to explain the growth in importance of the Race problem. The bureaucratic system has wide influence in the island,—hence the well-known ambition of Cubans to win place in some or other of the official departments controlled by the government. The Liberal party, to-day in power, has been unable to favor all who presented claims and quite a number of discontented hangers-on have been voicing their complaints in consequence. Among these is a certain Evaristo Estenoz, a negro and a man of some education, who gathered about him other dissatisfied politicians of his race to form an independent party of colored men.

In the meetings leading up to the organization of the new party much wild and revolutionary talk was indulged in and rabid threats against the whites were made. Here about Cienfuegos it appeared quite likely that the negroes would take to the field in an armed foray. The Secretary of Justice took prompt measures to meet the situation. He sent an official notice to the Head of the Supreme

Court denouncing the growing activity of the party as criminal. He characterized the movement as an organization of colored men, which though pretending to be associated for merely political aims was conspiring to use unlawful means against the welfare of the white population. The Secretary in closing his communication enumerated a long series of unlawful acts perpetrated by the organizers of the Colored Men's party. The Supreme Tribunal, appreciating the gravity of the situation at once designated a special Judge to take cognizance of the case thus brought to its notice. Many of the chief actors in the movement were thrown into prison, among them Señor Estenoz.

Is it at all certain that the movement portended a new revolution in Cuba? If one may believe the declaration of some of those who were active in its development, the new party had no such purpose in view. In fact these men were quite frank in their condemnation of the subversive speeches of Estenoz and his immediate following. Whatever be the judgment regarding their assurances the condition of things just now is this: the principal heads of the movement are in jail and the disturbances which threatened to renew the anarchy which long destroyed the island's peace have been entirely quelled.

A matter of some consequence may be noted, however. Socialistic ideas once altogether unknown among us in Cuba appear to be filtering in among the workmen. The destruction by fire of an immense sugar factory a short time since is reputed due to the new notions taking possession of the natives. On the whole the recent racial trouble is not a happy sign, even though it be certain that any division on color lines is frowned upon just now by the better class, at least by the more instructed class of negroes in Cuba.

S. B. S.

### Notre Dame du Puy

In spite of religious persecutions France remains the theatre of grandiose manifestations of faith which prove the indomitable vitality of true Catholics. Le Puy, chief town of the department of Haute-Loire, possesses a shrine of the Blessed Virgin that was, during many centuries, the most celebrated in France. Lourdes has, in the past fifty years, eclipsed it. As early as the tenth century, according to many historians, the Holy See granted to Notre Dame du Puy a solemn jubilee every time Good Friday, falling on March 25, coincided with the Annunciation, patronal feast of the shrine. The year 1910 brought back this jubilee, and, as in the days of yore, great throngs foregathered at Our Lady's feet.

They came not only from all the parishes of the diocese, but also from many departments, especially from the Cantal, Puy-de-Dôme, Loire, Rhône, Ardèche, La Creuse, Allier. There were more than one hundred thousand pilgrims. Love of the Blessed Virgin inspired, as formerly, acts of heroic self-denial. Bands of peasants made long journeys over the mountains, fasting and on foot. Hundreds of the inhabitants of Langogne walked twenty kilometers (between twelve and thirteen miles) through deep snow. The fervent dwellers in Bouchet-Saint-Nicolas started at half past two on a bitterly cold morning, and after wading through the snow for several hours, reached Le Puy half frozen, but glad to do homage to the Blessed Mother.

Begun on March 25, the Jubilee closed on April 10 with a solemn benediction in the open air by six bishops.



The monumental staircase of the cathedral with its 140 steps, the Rue des Tables which leads up a steep incline to those stone steps, and the neighboring streets were literally packed with fifteen to twenty thousand people. It was a magnificent sight.

The next morning, April 11, on one of the three pinnacles of volcanic rock that made Le Puy one of the most picturesque towns of France was inaugurated a colossal statue of St. Joseph. It corresponds to St. Michael's Chapel, built in the year 1000 on the rock of that name, and to the gigantic statue of Notre Dame de France on Mount Corneille. Standing erect, St. Joseph with his right hand points to heaven, while his left encircles the Infant Jesus resting on a carpenter's workbench. Designed and constructed by a Jesuit lay-brother named Besqueut, a prize-winner of Rome and Paris, the statue is fourteen meters seventy centimeters high and five meters sixteen centimeters wide, while the Infant Jesus measures five meters seventy centimeters. With the pedestal, the statue is twenty-two meters twenty centimeters (72 feet 3¾ inches) high.

This statue of St. Joseph is in reinforced cement, while the statue of Notre Dame de France was cast from cannons taken at Sebastopol in the Crimean war. This statue of Our Lady is taller still; seventeen meters in height, it rests on a pedestal of six meters seventy centimeters. We do not think that any other town in the world can, from a religious point of view, boast of two such groups of statuary.

CHAREL.

### Morals in the New Hong Kong University

SHANGHAI, MAY 1, 1910.

In organizing the new Hong Kong University, it is much to be regretted, from a Catholic standpoint, that the moral teaching imparted to the young men will be entrusted to Protestant missions. If the Catholic Church were represented in Hong Kong by English or American priests, they would insist on a share of the work and would get it. Too much cannot be said to rouse the English-speaking countries to take up mission work in China, especially in the large Open Ports where their nationals are found and desire their ministry, and where the numerous Protestant societies monopolize the field for themselves. What New China wants is a higher standard of life and above all the true religion, but she will not get it through tainted sources. When will the Catholic Church in China establish a Catholic University for the Chinese?

As to the moral welfare of the students, the Governor, in his speech at the laying of the foundation stone, said: "that the training of character and the providing of general ethical instruction, will be placed in the forefront. Safeguards are provided by insisting that the students will reside in the University itself or in hostels, controlled as the externs, by members of the staff. Some of the masters will also reside among the students, visit the play-fields and take part in public sports. By this means, and by the selection of the very best men for the staff, together with the collateral assistance of the Chinese gentry and of various Associations and Missions (Protestant undoubtedly), it is hoped to ensure that the best possible tone and feeling shall exist among the undergraduates, and that the University shall never be open to the reproach that it provides a secular and materialistic education to the neglect of what is infinitely more important, character, integrity and a high standard of life."

Having sketched the work through the various phases of its development, and stated its aim, program, resources and administration, we have now to describe briefly the laying of the foundation stone. This ceremony took place on March 16, and was performed by the Governor of the Colony in the presence of a large and representative gathering of foreigners, including also representatives of the Viceroy of Canton and Nanking, the two most powerful satraps of Southern and Central China, whose rule extends over a population of 110,000,000.

At the opening of the ceremony, the Governor gracefully thanked the contributors and paid a special tribute to the generosity of the Chinese. From the speech then delivered the following extract deserves recording. "We are forging," said he, "a link in a chain which will bind us in friendship and good-will with the Great Empire on whose confines this Colony is situated. We are endeavoring not only to afford the highest educational facilities to the citizens of Hong Kong, but to hold out the hand of fellowship and assist China to educate her sons without exposing them to long exile and the risk of denationalization by sending them to Europe and America. Shall we by so doing create skilled rivals to compete against ourselves? I refuse to believe that men of the British race have come to be afraid of fair and honest competition, or that we are so shortsighted as to think that our own interests may be prejudiced by leading the way in the development which is to take place in China." In the course of further remarks, the Governor added: "Peace has its conquests no less than war, and if this Colony becomes the centre of educational progress in South China, we shall achieve a nobler extension of principles far superior to any territorial expansion."

At the issue of the Governor's speech, the representative of the Viceroy of Nanking said that he had been commissioned to deliver a message of cordial good-will and sincere sympathy in the Colony's great undertaking. "The University," he added, "will be a near-by tree of knowledge from which the leaves of learning may easily be plucked and passed from hand to hand among the people of South China. It will afford the grateful shade of erudition to the young men of China who may not be able to go further afield for it, and it will by its benefits quickly convince the still unconvinced among the Chinese that education is a mighty factor in promoting national greatness, and the only fulcrum that can be used with any chance of success to raise the people as a whole to the plane of enlightened and progressive life, which is the great aim of China's rulers. For these reasons, the University in Hong Kong is appreciated and supported by the thinking section of the Chinese, and the Viceroy joins with that section of their countrymen in wishing lasting prosperity to the great work now started."

These two speeches amply show that Great Britain and China are going hand-in-hand in the new educational move. A feature which appeals specially to China is, as said previously, that many students will find technical education near home, a benefit highly appreciated by a people hitherto little accustomed to travel abroad. National customs will be also better respected. Foreign dress will not be assumed, rice-gruel, chopsticks, fragrant pickled eggs, the rice-fed pig and soy sauce will be abundantly supplied to the undergraduates, and the ornamental pig-tail will be sported in the halls and play-fields of the institution. Doubtless, the University will have a beneficial effect on the political as well as on the commercial relations of the Colony with China.

M. KENNELLY, S.J.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 11, 1910.

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### Tuberculosis and Enlightenment

A speaker at a national conference last month in Washington made certain statements which, in our opinion, merit careful attention. He referred to a crusade carried on in his State during the previous year by the health authorities. An official lecturer, giving magic lantern exhibitions that depicted the horrors of the white plague before farmers' institutes and gatherings of teachers and school children, was turned loose upon the people at their own expense for the purpose of spreading enlightenment concerning the condition of their interiors. "People left these exhibitions greatly depressed," said the speaker. Of course, they did. There are tuberculosis exhibits in New York that we cross the street in order to avoid. But a free exhibit, no matter how grisly it may be, seems to have the fascination of the flame for the moth; for we have observed considerable success on the part of the hideous placards outside the exhibiting booths to attract a wide-eyed crowd of all ages and kinds. But let the speaker we have introduced continue his story: "With many this depression was turned into terror from perusal of the weekly scare bulletins which the State tuberculosis lecturer furnished the newspapers. The result was that many people, predisposed to consumption, readily fell victims to it." And he adds the startling announcement that the dread disease in question increased more than 120 per cent. since the campaign of enlightenment was started.

Making every allowance for exaggeration and overstatement we have no difficulty in accepting the main idea contained in these observations. Self-diagnosis, even on the part of a skilled physician, has always been recognized as the very worst menace to health. No man is a good judge of his own symptoms. The imagination can

play most unexpected tricks. The faithful reading of patent-medicine advertisements can undermine the hardest constitution. It is one of the mysteries of pathology that the most fertile seed of disease is a faint suspicion that the disease may exist.

Are we, therefore, violent reactionaries and scrupulous cultivators of ignorance? We have no wish to be. Let the doctors study germs and bacilli until they learn their very last characteristic. But let the layman keep his hands off. He pays the doctor to engage in the dangerous work, and the doctor approaches his task panoplied in the most elaborate precautions. And sometimes even thus equipped a sensitive physician has been known to succumb to the terrors which beset the imagination in the quest and treatment of disease. The layman need only know a few cautions which could be printed on a visiting card. To introduce him, especially in his youth, to the naked and crude horrors of disease in a hundred repulsive details is a crime that calls for prohibitive legislation.

### The Carnegie Foundation

What is the ultimate purpose of the fund for the advancement of education which is beginning to exert influence apparently widely removed from the benevolent aspect it first assumed? Originally it was heralded as a mere grant in aid of teachers who had outgrown their usefulness in the educational field and who were through its beneficence to be pensioned, so that in honorable comfort they might make way for younger and more capable men. Is this praiseworthy benevolence all its purposes, or has it anything to do with a proposition that has before cropped out in school politics? Is there underlying its open aims a secret attempt under the pretense of educational unification to create a trust whose powers shall be absolute and universal in directing all the schools of the country, both public and private? The Springfield (Mass.) *Republican* notes in a recent issue that a certain high school teacher in the East asked a college president whether his three-year training course would cover college admission requirements. The president replied he would have to consult the Carnegie Foundation before giving definite answer. Whereupon the *Republican* remarks: "A curious situation is it not? If such powers were assumed by the government through a 'Minister of Culture' there would be a great outcry over the usurpation of authority. But great is the power of the purse! A Foundation invested with power to inflict what amounts to a heavy pecuniary fine, may exert autocratic powers in fields which neither state legislatures nor Congress would venture to invade. Such incidents, not important in themselves, give a striking lesson as to the dangers that may arise from great philanthropic foundations in perpetuity." Meantime, in direct opposition to a fundamental element in the Carnegie plan, general assemblies of Church bodies throughout the country con-



tinue to condemn in no uncertain tone large universities as having vicious surroundings and Godless teachings, whilst they commend the smaller colleges as giving more Christian training.

### Slandering Latin America

Signs multiply that the habit of slandering Latin America in print is no longer comfortable or profitable. It is hardly necessary to refer again to the malodorous details of the recent Speer incident. In this connection, however, it will be somewhat of a surprise to find the staff of the New York *Evening Post* offending. That paper is usually fair to Catholics, but, as the following letter from one of our Chicago subscribers indicates, its weekly literary annex, *The Nation*, has not exercised even ordinary careful editorial supervision:

JUNE 1, 1910.

To the Editor of AMERICA:

In your issue of May 28th you call attention to an omission of *The Nation* in its comment on "honesty and efficiency of the German cities," in failing to mention Vienna, a Catholic city, splendidly governed, and the comment brought to my mind a note which appeared in the same publication of April 21st in a review of several recent books on Mexico. It said of one of the books: "It is not so delightful as Charles Macomb Flandrau's 'Viva Mexico,' the best appreciation of Mexican character that has appeared in English." The writer of the article must have given the book only a casual review, for otherwise he could not have made such a mistake as he did in his statement.

An author who undertakes to write something of interest or value about a Catholic people would hardly begin in this way: "In 1519 Spain and the Roman Catholic Church affixed themselves to Mexico's throat, and were with extreme difficulty detached from it only after three hundred years." (Page 59). This is only one of many examples that might be given to show the spirit in which the writer approached his subject.

The book may have been written to amuse, although it seems to have been taken seriously by the reviewer, and there is, perhaps, not much to be said to one who finds material for his fun and ridicule in grossly misrepresenting religious practices and places of worship, and in holding up for laughter a simple, friendly people, many of whose habits could be studied to advantage and adopted by travelers of the stamp of the writer of the poorest book about Mexico and her people that I have read.

It is surprising to me that a publishing house of standing (D. Appleton & Co.) should have printed a book that is such an insult to Catholics generally.

If there had been any desire to be truthful in the mind of the writer, and to understand the character of the people and the position of the Catholic Church to-day in Mexico, he would have been fortunate if he had met Mr. Guernsey (a non-Catholic), editor of the *Mexican Herald*, who has lived in the country many years. It has given me much pleasure to read his letters from Mexico to the Boston *Pilot*, extending over several years. Mr. Guernsey's letters contain the ideas of a thoughtful man who sees things as they are, above and below the surface, not as Flandrau and many people from the United States see them, because they visit the country

full of prejudices, and will not open their eyes and minds to see fairly one of the most attractive countries in the world in climate, customs, architecture and scenery; a country of striking contrasts and one to awaken our broadest sympathies if there is anything like a human heart left in us; a country that is showing great development along normal lines and a people who have a great many things to recommend them.

It was my good fortune to visit many of the cities and towns of Mexico five years ago, and my experience during those pleasant days will always be among the happiest memories of my life. I went with a great deal of curiosity, because of the many strange tales I had heard of the people and their ways, and I came away satisfied that most of them were false, and that we should be more fortunate if we had less of our boasted material prosperity and more of their simplicity and faith. My own experience leaves me with little patience for the past and present misrepresentation of our neighbor and the patronizing attitude of some people who have money enough to enable them to visit Mexico, but not enough education or refinement to appreciate her.

Yours very truly,

THOMAS F. DELANEY.

4719 Kenwood Ave., Chicago, Ill.

We trust our Chicago subscriber sent this, or a similar protest, to the editor of *The Nation*, and got all his friends to do likewise. This is the only practical way to bring offending editors to a realizing sense of their transgressions.

### A Lesson Out of the Past

It is more than a hundred and fifty years since an unwise policy brutally destroyed the flourishing Jesuit Reductions of Paraguay. The fame of their peaceful founding as well as of their civilizing influence upon the savages has in our day impelled the rulers of Argentina to imitate the system. In 1900 the government of that country made over to the Franciscans 200,000 acres of uncultivated land, on condition that they settle upon it 250 Indian families and educate them in Christian and civilized ways. Each family was to receive from the beginning 250 acres in full right of ownership and the remainder of the grant was to be divided among the colonists after they had been trained into habits of civilized life. To defray the initial expenses of the project the Argentinian Government voted an allowance of \$20,000. Opening with ten families the Reduction now numbers one hundred and fifty-six families within its limits. White laborers and traders are rigidly excluded and the sale of alcoholic liquors is forbidden. Until they shall have mastered the elementary notions of land-tillage and of barter and sale of products the Indians are employed by the missionaries and carefully instructed by them. In 1909 one hundred and twenty-eight families are reported settled on their own farms and tilling their own lands with satisfactory results. Agricultural implements are furnished by the Mission. The Mission, as a

rule, buys the grain that is harvested, maintains a little steamer on the river to keep up communication with the near-by city, superintends the building of commodious roads and bridges and provides workshops and mills driven by steam. The skilled labor required in all these enterprises is drawn exclusively from the Indian community. In two schools the children receive a good elementary education, the girls being specially trained in domestic branches and housekeeping. During the rainy season there is a night school for the adults. Religious instruction is imparted every day to the men, women and children in separate classes. Beyond this no special influence is used to win over the adults who are still pagans, but all the children are baptized and brought up Christians, and there is every reason to hope that the entire Reduction will speedily be Christianized. This interesting experiment may well be termed a lesson out of the past. Situated near Formosa, a city on the Paraguay River in northern Argentina, the San Francisco del Laishi Reduction is a proof that one modern state at least has fullest confidence in the civilizing powers of the old Church. And the gratifying results that have already followed the experiment offer evidence that the religious orders have not lost their importance or usefulness in our day.

#### A Glorious Testimony

A Royal Commission is considering in England the advisability of granting the County Courts jurisdiction in divorce cases. His Honor, Arthur O'Connor, Judge of the Durham County Court, was examined and answered as follows:

The CHAIRMAN. What is your view in regard to the proposal for jurisdiction in some local form?

JUDGE O'CONNOR. I do not believe there is such a thing as divorce. I am a Catholic.

To Judge Tindal Atkinson Judge O'Connor replied: "If an Act of Parliament was passed conferring on me jurisdiction to declare dissolved a marriage once validly contracted, I should regard it as I would an Act purporting to repeal the ten commandments.

JUDGE ATKINSON. You do not recognize the right of all classes to get the benefit of the Act of 1857?

JUDGE O'CONNOR. I do not recognize either the right of anybody to get divorce or of any Parliament to enable a tribunal to decree it.

The CHAIRMAN. I should like to know the foundation of your view of the indissolubility of marriage.

JUDGE O'CONNOR. The foundation of my view is, that marriage was instituted from the beginning to be indissoluble—before man fell.

The CHAIRMAN. Whence do you derive that view?

JUDGE O'CONNOR. That is like asking me where I learned my A. B. C.

The CHAIRMAN. It is important for us to know a layman's view as to whence that idea is derived.

JUDGE O'CONNOR. I should prefer to leave the theological point to a theologian. The view rests on the primary institution of matrimony in the Garden of Eden.

A testimony, glorious in Judge O'Connor, enlightening to the Commission,—for the Anglican Archbishop of York, who persists in sitting on the Commission, was it a reproach or merely a piece of sound instruction?

#### Orange Credulity

At the annual meeting of the Grand Orange Lodge of British North America, Dr. T. S. Sproule, the Grand Master, spoke of the proposal to modify the Declaration against Transubstantiation, in the following terms:

"Until the Pope cancels the oaths taken by the Jesuits, he has no right to ask for a change in the oath of the sovereign of Great Britain. The Jesuit bishops are made to swear that they believe the Pope has the right to depose kings and governments."

It is disheartening to hear of a man, presumably sensible and well informed, talking nonsense in contempt of facts, logic, repeated categorical denials of the supposed oath, and the official exposition of the oath bishops really take. Nevertheless the Grand Orange Lodge of British North America, found Dr. Sproule worthy of its confidence. He was reelected Grand Master. Orangemen have very decided opinions on the credulity of Catholics who will not think for themselves, but accept blindly the words of their priests. If this be true, Catholics are blameworthy. Blind credulity is a vice. But who would have thought of finding it in an Orange Grand Lodge?

We are informed on excellent authority that the author of "Letters to Pope Pius X," renounced his faith and his priesthood some time ago.

"On Friday I went to a moving picture show and saw in one of the pictures how a man broke into a store and robbed it and then got away from the police. It looked easy and I thought I would try it myself." Such is the naïve explanation given to the police by a lad, thirteen years of age, when arrested a day or two since in New York after doing, as his captors affirmed "a job that would have been a credit to a veteran cracksman." Prevention is better than a cure and we suggest, in view of incidents like this which are not at all uncommon, that the gentlemen who form the Moral Education Board in Baltimore take up the question of the suppression of moving picture shows which lure school children into evil association and criminal conduct by the slides they carry. Were the Board members to use the funds at their disposal thus to safeguard the little ones of the country, they might help the cause of moral training of children in a measure never attainable by the lantern slide lectures on morals now favored by their organization.



## A PATTERN AND A PILGRIMAGE.

There are, in Ireland, two shrines, places of pilgrimage which are without parallel in northern latitudes, and one of which is unique the world over. The twenty-fifth of July is the feast of Saint Finbarr, and it is on this day that the pattern of Gougane Barra takes place. The pilgrimage of Saint Patrick's Purgatory may be made at any time between the beginning of June to the feast of the Assumption, but for it, too, July is the favorite month.

The Shrine of Saint Finbarr is not unlike some such places in foreign countries, but there is nothing to compare with Saint Patrick's Purgatory, which is a pure piece of Medievalism, handed down to us intact, and practically unchanged from the fifth to the twentieth century. On the high road from Glengariffe to Cork, when that splendid bit of mountain scenery, the Pass of Keighmaneigh, has been traversed, there is a rough, narrow roadway leading into the very heart of the mountains. Following this for nearly a mile, the traveler comes suddenly to a semi-circular arena of high hills, with no wider path on their bare sides than a goat track here and there, and at their feet nestles a tiny lake with a single islet dotting its still waters.

The scene is grand and wonderfully wild; not a tree is in sight excepting those that grow around the shrine of Saint Finbarr, not a building except the tiny chapel on the island. A stone causeway connects this with the mainland and before crossing over the pilgrim visits the holy well that supplied the hermit with water, and that is said to be the source of the river Lee, on which the City of Cork is built, and the mouth of which forms the Harbor of Queenstown.

It was along this river that Saint Finbarr traveled when he was called from his solitude to be the first Bishop of Cork, but before leaving Gougane Barra, he erected a church and a monastery on the island for the disciples who had gathered round him there. Of the church, a circular piece of wall is still standing, and in it are eight recesses that are called the cells or beds of eight saints, who either visited the spot or lived there at some period. The Stations of the Cross have lately been erected there and after visiting the little modern oratory that has been built on the site of the saint's own hermitage, the pilgrims make the round of the stations, repeating five Paters and Aves and one Credo at each of the cells and the same at the foot of the stone cross that stands in the middle of the circle.

Hundreds of people perform these devotions at Gougane Barra and it is most edifying to see the numbers of men and women who kneel and pray at this ancient shrine, not alone on the patron day, but on every summer Sunday afternoon, such as was the day on which we knelt amongst them and prayed for faith like theirs. The brilliant sunshine, the gay holiday attire, the mountains parched under the almost tropical rays of a late July sun made Gougane Barra appear to us almost like a southern shrine of France or Italy.

Very different was the June day on which we visited Saint Patrick's Purgatory. Here, too, are mountains but none of great height. A lake larger a dozen times than that of Saint Finbarr and an island, too, but over them all were scuds of driving rain that made the six-mile drive from Pettigo a truly penitential exercise.

Saint Patrick's Purgatory has been recognized and indulged by many of the Popes, and many millions of pilgrims have availed themselves of these graces, for it is now fifteen hundred years since the devotion was started, and that by Saint Patrick himself. To this little lonely island the apostle retired for solitary prayer and tradition relates that he was here shown a vision of Purgatory which so awed

him that he begged his disciples to redouble their prayers and penances in this world, so as to atone for sin and escape such punishments as he had seen foreshadowed. The Christians of the fifth century and their descendants for hundreds of years came in great numbers to carry out Saint Patrick's injunctions on the very spot where the vision had been shown to him.

For six, and sometimes for nine days they remained on the island, eating nothing but oatcake, moistened with water from the lake, and this but once a day. The daylight hours they spent in prayer, barefooted and bareheaded, and the nights were passed in vigil in the cave where the saint himself had knelt. The passing of centuries has changed nothing of this routine, except that the time of penance has been shortened to three days' prayer and one night's vigil in the chapel, for the cave was pronounced unsafe and was filled in during the last century.

There are two churches on the island, Saint Patrick's, where Mass is said at five each morning and where the Blessed Sacrament is kept, and Saint Mary's, which is the chapel where confessions are heard. Here from the first of June to the fifteenth of August two or three thousand people kneel on the bare mud floor and wait their turn at the confessional, and in Saint Patrick's this same number, more than half of whom are men, receive Holy Communion on the last day of their stay.

For three days they have been praying, bareheaded and barefooted, walking from one cross that stands on the rocky ground to another, reciting at each one fifteen Paters and Aves and three Credos. There are six of these crosses each named after some saint who has performed the pilgrimage, and besides the prayers said kneeling before these, the Rosary is recited walking round the church and prayers are said at the foot of the altar for the Pope's intention. Many find walking barefoot on the rough, stony ground their greatest penance, others dread the long night hours spent in vigil in the church, but to us the fast was the hardest to endure, and the morning hours were very long until, at one o'clock, the single meal of the day was served, consisting solely of oatmeal mixed with water and baked in sheets in the hot embers of the cottages around.

A hospice on the same plan as that at Paray-le-Monial has now been erected, for the cottages were not able to accommodate all those who wished to perform the pilgrimage. When we were there only about fifty others were on the island, but the day we left a band of a hundred and forty were expected to arrive. Since 1860 an exact record of the number of pilgrims has been kept and they have been found to vary between 2,000 and 3,000 annually, and in the last few years, many names inscribed on the register are followed by addresses in the United States, for those who return to visit their friends in the north of Ireland like to go again to such a centre of faith, and to take part in the devotions that are a relic of medievalism, a link with the early days of fervent Christianity, such as, travel where they may, they will find in no other place.

In olden days there were monks upon the island and upon another larger one that lies in the same lake, but nowadays the pilgrimage is attended by secular priests belonging to the Diocese of Clogher, the Bishop appointing a Prior and as many assistants as required. Masses begin at five o'clock and are said every half hour according to the number of priests on the island, and during the day public prayers are said three times, and two sermons or instructions are preached. There is a wonderful feeling of remoteness on this island, of nearness to another existence that is felt nowhere else in the same degree. The pilgrims are so absolutely engrossed in their devotions for the three days of their stay

that the world is just this little island, their own souls, and God.

The pattern of Gougane Barra has come to be a holiday for the body, although many good prayers are said at the station itself, but the pilgrimage of Saint Patrick's Purgatory is, if one may so call it, a holiday for the soul. In spite of the penances these three days come to most of the pilgrims as a rest, to some it is the turning point which is needed to break off bad habits and to begin with new ones that are good, and looking at the peaceful faces not of the women alone, but perhaps even more of the men, one realizes that they have gained fresh strength to struggle on and upwards through the trials and temptations of the coming year.

A. DEASE.

### LITERATURE

**History of the Catholic Church in the Nineteenth Century (1789-1908).** By REV. JAMES MACCAFFREY, Lic-Theol., Ph.D., Professor of Ecclesiastical History, St. Patrick's College, Maynooth. 2 Vols. Dublin: Gill & Son, Ltd. Price 12s. 6d. **The Canonisation of Saints.** By REV. THOMAS F. MACKEN. Dublin: Gill & Son, Ltd. Price 5s. **The Ulster Land War of 1770.** By FRANCIS JOSEPH BIGGER, M.R.I.A. Dublin: Sealy, Byers and Walker. Price 3s 6d.

English-speaking students all over the world will be indebted to Rev. Dr. MacCaffrey for his admirable "History of the Catholic Church in the Nineteenth Century." Its success has been instantaneous, so much so that a second edition was at once called for. In his two volumes Dr. MacCaffrey has presented a critical and orderly conspectus of the leading events not alone in European countries, but also in America and Australia during the last century. Even to compile the documents necessary for such a work must spell unwearied industry, but to marshal the facts and to give in limpid English a scholarly narrative of the multitudinous events that fall within the period is an achievement on which the learned Professor of Ecclesiastical History in Maynooth College is to be genuinely congratulated. Naturally, American readers will be most interested in the chapters dealing with the development of the Catholic Church in America, as also with the concluding chapters on Socialism and the Catholic Labor Movement. There is a full index, a boon which will be much appreciated. The work can be had through Herder, of St. Louis, Mo.

Canon Macken, Administrator of Tuam, has given a long-looked-for book, namely, a popular work in the English language on the "Canonization of Saints." It is an able theological treatise in which the whole subject of beatification and canonization is lucidly set forth, according to the most recent sources. Not infrequently do we find educated lay Catholics who are quite unacquainted with the steps taken in connection with the "making of a saint," and therefore the need of the present work is obvious. In a prefatory letter, Cardinal Logue, Archbishop of Armagh, aptly styles Canon Macken's book "very learned, accurate and interesting," and with such commendation the work is certain of a large audience.

Mr. F. J. Bigger, M.R.I.A., is well known as the editor of the *Ulster Journal of Archeology*, and he is perhaps one of the ablest living authorities on aught concerning the province of Ulster. The history of the movement known as the "Hearts of Steel" has never been told in adequate fashion, but that desideratum is now supplied. Mr. Bigger has spared no pains in piecing together ancient records and extracts from old documents so as to make his narrative authentic, and he has welded his material in a delightfully written, though forceful, narrative. The book makes a special appeal to American readers, because it tells of the Ulster exodus to the United States, commencing with the year 1727, and of the deeds of valor to the credit of Ulstermen in the

War of the Revolution. We read: "When Washington's army was starving at Valley Forge, McClenaghan subscribed £10,000; Sharp Delaney, from Monaghan, put up £5,000; John Murray, of Belfast, added £6,000; John Donaldson, of Dungannon, gave £2,000, as did James Caldwell; George Campbell, of Stewartstown, added £2,000, and another Caldwell, Samuel, added £1,000; John Nesbitt subscribed £5,000. Nor does this end the list." Again we read: "Andrew Jackson, twice President of the United States, was the son of Ulster evicted parents, who had been forced to leave their country, sailing away in the great exodus of the year 1765 from Belfast Lough." Mr. Bigger's book is one of exceptional interest, based as it is on first-hand materials, and it is bound to command a reading public abroad as well as at home.

W. H. GRATTAN FLOOD.

**Under the Maltese Cross: Antietam to Appomattox.** Campaigns of the 155th Regiment, Pennsylvania Volunteers, narrated by RANK AND FILE. (7x10 in.; 817-xiii pp.) Pittsburg, Pa.: The 155th Regimental Association.

Their ranks are sadly thinning as the years roll by. "Fall in" must be followed by "Close up" as the aged and enfeebled survivors of Father Abraham's boys in blue set out on their Decoration Day march. This annual commemoration is not what it once was. The second generation since the call to battle sounded has reached man's estate. What do they know of fond ties severed, of young lives sacrificed in blood and agony, of all that is summed up in the one word, war? Youthful, thoughtless, they see in this yearly memorial observance only a day of sport and revelry. To the veteran it means fond remembrances of heroes who are no more.

That the bowed survivors may recall and that patriotic youth may learn at how great a cost the Union was preserved, one chapter in the mighty struggle is set before them in "The Campaigns of the 155th Pennsylvania Regiment." Day by day its course is traced with grateful tenderness for those who blithely marched forth and bravely fell in the cause to which they had given their lives. Recollections by those whom the fortune of battle favored make up a goodly portion of the book. War-time photographs and latter-day groups at happy reunions are scattered with a prodigal hand throughout the volume; but to us the picture that appeals most strongly is that of William Montgomery, a mere child of fifteen, yet very soldierlike in his bright zouave uniform, who fell at Appomattox when the flag of truce was already advancing.

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**The Right Honourable Cecil John Rhodes,** by Sir THOMAS E. FULLER, K.C.M.G. Longmans, Green & Co., London, New York, etc.

This monograph confines itself to Cecil Rhodes' public life in South Africa, or, we might say, to the psychological aspect of his imperialism and the building up of Rhodesia. Though devoted to the memory of this famous man, the author is not blind to his many shortcomings. He gives us, therefore, a very fair idea of his character; and from this point of view the work is valuable. One would have been glad, nevertheless, to have had more of a record of his political life. The account of the plan Rhodes had of a South African University, whither English and Dutch would resort from all parts of South Africa to return to their homes indoctrinated with the imperial mission of the English-speaking people and bound together by the love of their common *alma mater*, is peculiarly interesting, since, though it was never realized, it was the foundation of the Rhodes scholarships established in Oxford for the same purpose and apparently doomed to fail in procuring it. Another useful lesson to be drawn from this book is that one who does not seek first the Kingdom of God and His justice dies after having frittered away his life. The author does not intend to inculcate this lesson, but it is there all the same.

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**Philo-Judaeus of Alexandria.** By NORMAN BENTWICH. Philadelphia: The Jewish Publication Society of America.

Philo, the chief light of Hellenistic Judaism, by a strange fate was rejected and forgotten by his own people, while he was taken up by the Christians and almost adopted as one of their own. This difference of attitude towards him on the part of Jews and Christians is easily explained. Philo was alien in spirit to the narrow rabbinical Judaism which became universal among the Jews in the second century after Christ, and hence was suspected as unorthodox and put under the ban. On the other hand, his philosophy and exegetical method appealed to the early Fathers, especially those of the Alexandrian school, and even much of his religious teaching was more in sympathy with Christian than with later Jewish thought. In modern times, however, Jewish sentiment towards this illustrious coreligionist has undergone considerable change. In the volume before us Mr. Norman Bentwich has undertaken to make him better known among his own people, and to remove any prejudice that might still exist against him by showing that, after all, he was a true Jew. Though the work is written for Jews, and, as the author frankly tells us, from a Jewish standpoint, by reason of its subject it is likely to attract also some Gentile readers. The chapters that will be of more immediate interest to these latter are those on "The Life and Times of Philo," "Philo's Works and Method," "Philo's Theology," and "Philo as a Philosopher." The two last named chapters, which treat of the topics the most important in the eyes of a scholar, will prove disappointing, and will furnish little enlightenment to the reader who has the patience to peruse them. This, no doubt, is to some extent due to the difficulty of the subject. Philo never gathered his ideas into an ordered system; they are scattered over a number of works. He followed no one system of philosophy exclusively, and habitually expressed himself in highly figurative language. Hence it is not always easy to grasp his true meaning. But after due allowance has been made, a good part of the want of lucidity must be attributed to the author's somewhat wandering thought, and a diction that at times calls for an interpreter. As we read our mind is haunted by Boileau's dictum, "*Ce qui se conçoit bien s'énonce clairement.*" Judged by his book, Mr. Bentwich is neither a clear nor a close thinker.

In spite of obscurities, it is apparent that the author, who is an admirer of Spinoza, intends to represent Philo as an idealistic pantheist. It is true he repeatedly makes use of expressions which seem to imply that Philo held the real distinction between God and the universe; but these are meaningless when viewed in the light of other statements. Thus he tells us (p. 176) that Philo impugns the (pantheistic) Stoic view of the universe "because it confuses the Creator with His creation," and Aristotle's theory of eternal matter "because it denies the creative power of God," and yet in the same paragraph he attributes to him a view, which, if words have any meaning, is plainly pantheistic. If any doubt were left that the author means to present Philo as another Spinoza, it would be settled by what he says on pp. 238-39, where he compares the two. We need hardly say that Mr. Bentwich does not give us Philo's views, but his own.

It is hardly possible to speak of Philo's influence, as our author does in the concluding chapter, without touching his influence on the early Christian Fathers. What he says on the subject is much exaggerated, and betrays little knowledge with great dislike of Christianity. Christian dogmas are the result of a perversion of Philo's teaching (pp. 218, 248 seq.). Christianity is a system of dogmas without any relation to conduct (pp. 250-251). It rejects monotheism by its dogma of the Trinity; this latter "not only meant a departure from Judaism, it meant a departure from philosophy. The supreme unity of the pure reason was sacrificed no less than the unity of the soaring religious imagination," whatever this may mean. "The one transcendental God became again . . . an inscrutable impersonal power, who was un-

known to man and ruled over the universe by His begotten son, the Logos" (pp. 252-53). Hence Christianity is not only inferior to Judaism, but to the higher form of Greek paganism. "Nor should it be forgotten that the Christian theology and the Christian conception of religion are a falling away also from the highest Hellenic ideas; for to Plato as well God was a purely spiritual unity, and religion a system of morality based upon a law of conduct and touched with emotion. . . . Christianity was a descent to a commoner Hellenism—or one should rather call it a commoner syncretism" (p. 254). And more of the same sort. But enough. What has been said is sufficient to show that the book is not one that commends itself to a Christian. But even conservative Jews have reason to distrust it; for the monotheism which it advocates is not the traditional monotheism of Israel, but monism or pantheism. In conclusion we may remark that if Mr. Bentwich's explanation of the name Philo, "the beloved one," is a sample of his knowledge of Greek, this is exceedingly limited. A strange deficiency in one who attempts to explain the teaching of an author who wrote in Greek.

F. BECHTEL, S.J.

**Missa pro Defunctis**, according to Vatican edition, transcribed into modern notation, with accompaniment. By EDUARDO MARZO. Boston: Oliver Ditson Co.

As excellent arrangements of the official requiem service are already at hand, the present issue cannot be said to fill a long-felt want; yet as, besides the Mass, it contains in an unusually convenient form everything needed for the services which follow the Mass, it will doubtless find a ready sale. The accompaniments are carefully written, simple and restrained, and, in accordance with sanest usage, leave all needed freedom to the melodic phrase. It is a hopeful sign to find our own choir-masters giving scholarly attention to the interpretation and accompaniment of Plain Chant. Such work as Mr. Marzo's, implying, as it does, a painstaking study of the Chant itself and of its ablest exponents, not only deepens the personal knowledge of the editor, and thus tends to increase the all too-limited number of qualified choir-masters, but exerts a stimulating and far-reaching influence for good in the formation of public taste.

**Mass in B Flat.** J. G. ZANGL. Op. 90. Boston: Oliver Ditson Co.

A serviceable little Mass, simply and correctly written, easy to sing. It contains no surprises, the parts move in ancient grooves; there is not a trace of distinctively modern harmony in it, not a progression that was not current coin in the days of Mozart and Haydn. It is an eminently respectable little Mass: reminiscent and obvious in every phrase, yet from that very fact tranquilizing and devotional. It will be effective as a festal Mass for little choirs, and as a rainy day Mass for large ones. We heartily commend it as unpretentious, correct, singable and soothing.

**Mass in A.** JOSEF RHEINBERGER. Op. 126. Boston: Oliver Ditson Co.

The Kyrie of this Mass is charmingly written in a smoothly flowing style, with rich and skilfully employed harmonies. It is decidedly the most attractive number in the Mass. The Gloria and Credo move with a forceful swing which can scarcely fail to prove effective. The Sanctus is a rather harsh bit of writing. Neither Benedictus nor Agnus Dei is pleasing in theme; the development, however, is musicianly, and with tasteful interpretation the numbers will not be noticeably unattractive. The Mass is of medium difficulty, and, in the present dearth of attractive permissible Masses, may be safely added to choir repertoires. All of these Masses have received the approval of the Music Commission of the Archdiocese of Boston.

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**Blessed Joan of Arc.** By E. A. FORD. New York: Christian Press Association Publishing Company. \$1.00 net.

The reopening of the cause of canonization of Blessed Jeanne d'Arc gives timeliness to this new story of her life. It is a handsome book of 314 pages, with numerous illustrations, well selected and artistically executed. Though the subtitle calls it the "complete story of her wonderful life, her tragic death, her rehabilitation, her beatification," the preface says it is not much more than an outline, and this better defines its scope, except in regard to the trial, which occupies half the book. The religious and patriotic character of the Maid is well brought out, but in certain conjectural developments and dramatic effects the writer seems too much under the influence of Mark Twain's "Personal Recollections," which, being presumptively fictional, permitted unhistorical adornments. The story of the alleged recantation is not clear. The writer makes Blessed Jeanne recant the apparitions and revelations in a set form of words. There is no such form extant, the six lines that she agreed to sign having been immediately burned, and a study of Canon Dunand's works would have convinced the author that the burned document was not a recantation. We would also take exception to "Joan." It was the name given her by her enemies; it has since fallen out of English usage; Andrew Lang, Miss Anthony, and most of her recent biographers call her "Jeanne," and she has made it sufficiently distinctive to be allowed to retain it. But in spite of occasional shortcomings, this is the best life of the Maid from the Catholic view-point that we have seen in English, and we trust that a demand for a second edition will enable the author to perfect it. M. K.

**Psychology of Politics and History.** by REV. J. A. DEWE, M.A., etc. New York: London, Bombay and Calcutta: Longmans, Green & Co.

We are anxious to speak well of the books of Catholic authors, especially when they treat of science, because we sympathize with both the author and the publisher. The former ought to be encouraged if possible; the latter, if he be not a Catholic, takes a risk rather blindly. The first thing he must learn is that the formula *nihil obstat* in the permission to print, is of purely negative value. It means only that the book is free from errors against faith or morals, and is no positive testimony to its worth. The work we have to notice is, we are sorry to say, an unsatisfactory one. The author promises much but gives little, and this little incomplete in itself. His

views on social origins and the relations between religion and society are inadequate, and his generalizations from particular cases are not always justifiable. We should like to add the formula: "We recommend the work as a text-book to Catholic Colleges," but we cannot.

**The Purpose of the Papacy**, by the RIGHT REVEREND JOHN S. VAUGHAN, Bishop of Sebastopolis. London: Sands & Co.; St. Louis: B. Herder. 45 cents.

This is a brightly-written piece of popular controversy. The first part deals with the Roman Pontiff as the centre of unity, his infallibility and authority. The second part discusses the Anglican theory of continuity by way of contrast between the actual facts of the Church in England before the Reformation and of the Established Church after that event. It is exceedingly useful to help Episcopalians looking for the truth.

**Our Faith is a Reasonable Faith.** Translated from the German of E. HUCH, by M. BACHUR. Techny, Ill.: Society of the Divine Word. 50 cents.

Good reading for the people is absolutely necessary; and in these days our people, hearing every day attacks upon their Faith, should be provided with means, suited to their capacity, to overcome such. This book, as the introduction tells us, is for ordinary people. Any criticism, therefore, that it does not touch the very latest developments of the attack, may be met with the answer that the popular attackers are themselves hardly acquainted with them. Thus, though Evolution is not the Monkey-Theory, it is commonly presented to the popular mind under this name. Of course things are met here and there in this book which it would have been safer to omit, assertions that should have been qualified, but on the whole it seems to us useful for those for whom it has been written, and as such we recommend it.

#### BOOKS RECEIVED

*Simon the Jester.* By William J. Locke. Profusely illustrated by James Montgomery Flagg. New York: The John Lane Co. Net \$1.50.

*Père Jean and Other Stories.* By Aileen Hingston. London: Burns & Oates. New York: Benziger Bros. Net 70 cents.

*Service Abroad.* Lectures delivered in the Divinity School of the University of Cambridge. By the Rt. Rev. H. H. Montgomery. New York: Longmans, Green & Co. Net 40 cents.

*Essays in Pentateuchal Criticism.* By Harold M. Wiener, M.A., LL.B. Oberlin, Ohio: Bibliotheca Sacra Company. Net \$1.50.

#### Spanish Publication.

*La Iglesia y El Obrero.* Por el P. Ernesto Guittart, S.J. Barcelona, Spain: Gustavo Gili.

#### Italian Publication.

*La Difesa Del Cristianesimo per L'Unione Delle Chiese.* By Nicola Franco. Rome, Italy: M. Bretschneider, Via del Tritone 60. Net L.2.50.

#### LITERARY NOTES

It is too bad that the better sense of the public does not wake up to the harmfulness, not to say the Teutonic gloom, of Ibsen. His vogue would have died out long ago, if indeed it would ever have been born at all, without the artificial nursing of influential coteries. Ibsen was a testy old man with a life-long private grievance. His forbidding character and unsociable temper drove him to solitary playing with his sombre and atrabilious fancies. He acquired much skill in the lonely play, and it was this skill—merely an accident, after all—which kept him out of the madhouse or, at least, shielded him from ridicule. We wish more of our critics were as honest as Mr. Winter. "A tiresome incident of the season," he writes in one of the Harper publications, "is the spasmodic regurgitation of Ibsenism. Several doses of the Ibsen drama have been administered, and a considerable audience has swallowed them. The influence of that pontifical expositor of misery, as exercised through the medium of his 'sociological dramas,' is distinctly pernicious, for the reason, in general terms, that those dramas are, with little exception, morbid, tainted, unhealthful, and distressingly diffuse of dulness, doubt and gloom."

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The announcement of a new novel by Henryk Sienkiewicz is made. Its name is "Whirlpools" and it deals with modern themes. A short time ago a friend sent us an extract from *La Quinsaine*, in which the Polish novelist made some interesting confessions about his literary habits. The most striking of these was that in which he declared his interest in the Latin classics. "I used," he says, "for many years to read the Latin Historians before I fell asleep. I did this as much out of a liking for the history itself, which interested me exceedingly, as for the sake of the Latin which I did not wish to forget. This custom of mine brought me to read not only the prose writers, but the poets, too, with more and more facility, and it stirred in me a constantly increasing love of the ancient world. Among the historians I liked Tacitus best."

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The May number of the *Fordham Monthly* contains a literary curiosity in the reproduction of a Latin poem by Edmund Halley, better known in connection with a certain comet than with gems of poetry. The Latin hexameters appear at the beginning of Newton's "Principia" and are eulogistic of that work. Mr. E. P. Tivnan, S.J., gives a spirited translation of the verses and prefaces them with some brief and interesting observations concerning Halley and Newton.



## EDUCATION

An interesting point is being discussed in Philadelphia. The University of Pennsylvania finds itself in need of additional land for expansion. Between its present holdings and the Schuylkill river there lies a strip of land now owned by the city corporation. The University authorities petitioned the Philadelphia City Councils to cede seventy-five acres of this strip to them as a gift and for educational purposes. In consideration of the gift the University pledges itself to grant seventy-five free scholarships. The bill prepared for and actually being discussed by the City Councils provides that the Mayor of the city shall distribute the scholarships awarded in return for this grant of land, either to public, private or sectarian schools. No restriction binds him to consider public schools alone; he will be free to recognize deserving students in any school of Philadelphia.

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It may be that the matter will be settled in Councils shortly, but the situation at the present writing is as noted above. The great interest manifested in the bill as outlined ought to attract more than local attention. Underlying the bitter opposition which it has aroused in Philadelphia because the scholarships are not restricted to the public schools, there is an insistent claim which should not be overlooked by those who for conscience' sake do not choose to avail themselves of the benefits of the public school system. The claim, as will be recognized, adds a new injustice to that already existing in the obligation these latter are under to pay their share of the public instruction tax.

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Probably the best exposition of the claim referred to is that which one reads in an editorial of the *Public Ledger* of June 2. At least the writer is perfectly frank in stating his contention. "The land to be ceded to the University," he says, "is the property of the city and the public schools are the legal agency of the city—as the delegated representative of the State—for training the youth of the community for citizenship. It in no way alters their status in this respect that a certain portion of the community prefers to utilize other than the public schools for the education of their children. The scholarships will be purchased by the cession of the city's property, and however kindly disposed the municipal authorities may be to private and other schools, it would be clearly a diversion of public property to allow scholarships thus treated to be taken away from the pupils of the public schools."

One rarely finds a more candid statement of a "stand and deliver" policy. We offer

you school privileges, so it says; use them if you will; but if conscientious scruples, ordinarily recognized in every other relation in this free land, forbid you to accept them, then you must perforce submit to the penalty that follows your unwillingness. You will bear the burden of a double tax in order to maintain your freedom of choice regarding schools, and you will, moreover, be excluded from a share in these special privileges which in the very nature of the case ought to belong to the whole people.

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The Mayor of the city, whilst avowing an absence of all personal interest in the decision which the Councils may hand down, is equally frank in stating his position, certainly a broader and fairer one than that of the *Ledger*.

"As I regard the matter, these scholarships are for the whole people. In my opinion there are other interests that have as much right as the children in the public schools to share in the distribution of the scholarships. This is a situation which we must face boldly. There are 60,000 boys and girls being educated in the parochial schools by the Catholic churches. The parents of these children pay their taxes and aid in the maintenance of the municipality and its educational system. Why should they be deprived of the benefits that will come to the city through the transfer of this city land?"

"We give to sectarian hospitals and other institutions. Why should we not give to sectarian educational institutions? The question does not confine itself to Catholic children, but applies itself as well to the graduates of Girard College, which is practically a municipal institution. Under the present method of distributing scholarships the graduates of Girard College would not participate, no matter how well the boys in that institution fit themselves. There are other institutions, both of a sectarian and non-sectarian character, that are entitled to a share of free scholarships given to the city."

Whatever be the outcome of the controversy, it should be recognized as one of a long series of reasons calculated to bring Catholics to a closer study of the burden they are unfairly asked to carry by the present school-tax laws of the land.

In a London, England, interview generally quoted by the American press, Miss Cleighorn, vice-president of the British National Union of Teachers, gives her views on mixed schools. She sharply arraigns coeducation on educational lines, on moral grounds and physical and professional grounds. On educational lines Miss Cleighorn rightly urges: "Difference of sex demands difference of preparation for different work in a distinctive sphere." On

moral grounds her objections to mixed classes is thus stated: "Girls are self-conscious, fond of idealizing, apt to err, very apt to go wrong through want of a timely word of warning."

"That is what I specially mean when I talk of the moral side. People point to the home, where boys and girls are brought up together. There the girl comes into contact with her own brothers and not other people's." As for the physical side of the question, Miss Cleighorn's judgment is summed up in these words: "Teaching boys and girls together is liable to take away some of the latter's softness and make the former too soft."

The complete control of the State in educational matters is advocated in no uncertain way by the General Association of State School Teachers in Germany. The organization held its annual meeting two weeks ago in Strasburg, and some of the resolutions adopted in its sessions will make conservative thinkers gasp. "School inspection is the sole and exclusive right of the State." "The school is to be freed entirely from the guardianship of the Church." Even parental influence is to be minimized, if not eliminated, if the suggestion of a leading spirit in the body be heeded. As *Germania* reports, this worshipper of State control affirmed parental influence to be "a heterogeneous element in school training, since we all know by whom parents are inspired." A mere reference to a speech delivered by a member of the Reichstag shortly before, in which the "natural and supernatural rights of the Church in educational matters" had been dwelt upon, aroused, *Germania* tells us, a storm of indignation. One would suppose that the wretched experience through which France is passing ought to serve as a salutary object lesson to the school teachers of the Empire. Fortunately a rival organization, made up of the Catholic Teachers of Germany, which met during the same days, is able to cope with the situation.

The Japanese are thinking of giving up their syllabic alphabet, based on Chinese ideographs, for a less complicated system of writing. Several learned men of Tokio have agreed on an alphabet, containing the twenty-four Latin letters, together with forty-seven simple signs and twenty-five diacritical marks. The Japanese sounds not expressed by these letters, signs and marks, will be expressed by thirty-four combinations of characters. So far this is only a private venture, but the founders and directors of the "New Japanese School," a review started for the diffusion of the new alphabet, are actively striving to obtain official approval. Scientific as well as commercial circles in Japan are favorable to this interesting venture.

## PULPIT, PRESS AND PLATFORM

THE EUCHARISTIC CONGRESS—LETTER OF  
CARDINAL GIBBONS.

His Eminence Cardinal Gibbons has issued the following circular letter on the Eucharistic Congress:

At their annual meeting at the Catholic University of April sixth, the Archbishops of the United States expressed their heartfelt interest in the Eucharistic Congress which is to be held in the City of Montreal during the second week of next September. Realizing also the great importance of this event for Catholicism at large and especially for the Church in America, they requested me, in their name and in my own, to invite the attention of the Hierarchy and laity of our country to the scope of the Congress and to its characteristic features as a public manifestation of our Catholic belief.

It is indeed a matter of rejoicing that the central purpose of this gathering is to offer our homage and thanksgiving to the Author and Finisher of our Faith, our Saviour Jesus Christ. For thereby we proclaim in the hearing of all men that He is the same divine reality for us as He was for those to whom He declared: "Behold I am with you all days even to the consummation of the world." This abiding presence, which each Catholic realizes at the foot of the Altar, is likewise the chief source of our spiritual life, the bond of our unity, the unseen yet unailing cause of the countless activities whereby religion is spread, through sacrifice and organized effort, to the uttermost ends of the earth.

It is therefore not surprising that each announcement of a Eucharistic Congress should meet with an enthusiastic response, and that this means of honoring our Lord should have spread so quickly from country to country, in the New World as well as in the Old. If the last three decades have been marked by trial and struggle for the Church of God, they have also been singularly fruitful in consolation and encouragement; and it is surely significant that our own age, so noteworthy for scientific advance and material progress, should have witnessed so general an increase in devotion to one of the profoundest mysteries of our holy religion.

The impulse of faith which has hitherto found its center in Europe, directs the great Catholic movement of this year to Canada. The Congress will be held upon ground that is rich in memories of the early days when Christianity and civilization came together to these shores. To the work of the Catholic pioneer, the heroism of the mission-

ary and the sturdy faith of the people who erected the altar wherever they went, the entire continent of America is forever indebted. It is not merely as discoverers and explorers or as the builders of new nations that their names are written in our history; but above all as the heralds of the Kingdom of God and as bearers of the Cross of Christ. It is fitting therefore that we should hold their memory sacred, and there is no worthier tribute we can pay them than that of our loyalty to the Faith for which they lived and for which so many of them died.

This is our common heritage, and we may well be thankful that in Canada and in the United States it has not only been preserved but has increased a hundred-fold. Through it unnumbered blessings have been brought to our homes, our social relations and our public life. Of these benefits each of us in his private thought and his personal experience is conscious and appreciative. But to estimate them at their full value it is needful that we should feel from time to time how thorough is the community of our religious interests and how strong the ties which bind the Catholic people.

I accordingly regard the approaching Congress as a most favorable occasion both of quickening our own zeal for the service of Christ and of giving new evidence of the vitality which the Church unceasingly draws from the Eucharistic Source of all grace. Together with the Archbishops of the United States, I earnestly commend to our clergy and faithful this reunion so Catholic in purpose and so replete with advantage for our spiritual welfare. It is most desirable that we should further its aims by every means in our power and especially by taking part in its proceedings. I am confident that the object of the Congress appeals to every Catholic heart, and I sincerely trust that as a result the Church of our country will be fully represented at Montreal by laity and clergy alike.

Our presence and cooperation will be a source of joy to the Catholics of Canada, to the Hierarchy and in particular to the Most Reverend Archbishop of Montreal who has spared no effort in the arduous task of organizing the Congress. In sympathy with his endeavors and in response to the cordial invitation which he has extended to our people, I would regard it as most gratifying and as truly characteristic of our common Catholicism if the Eucharistic Congress should count among its members the faithful adorers of Jesus Christ in every diocese of our country.

J. CARD. GIBBONS,

Archbishop of Baltimore.

## ECCLESIASTICAL ITEMS

Thirty thousand persons were present at the open-air military Mass which was celebrated on the Sunday before Memorial Day in the grounds of the barracks of the U. S. Marine Corps, Brooklyn Borough. Nearly one-half of the attendance were members of uniformed organizations, among them the Gloucester Camp of the United Spanish War Veterans, various camps of the Grand Army of the Republic, the Knights of Columbus, the Sixty-ninth, Forty-seventh and Fourteenth Regiments of the National Guard of New York, and associations connected with the Police and Fire Departments of the city. The Rev. Matthew C. Gleason, U.S.N., Chaplain of the U. S. battleship Connecticut, the flagship of the Atlantic fleet, was the celebrant of the Mass, and his assistants were the Rev. Thomas F. McGronen, Rector of St. Ambrose's Church, Brooklyn, and the Rev. Francis J. Sullivan, of St. Ann's Church, Manhattan. The Very Rev. John R. Chidwick, D.D., President of the Diocesan Seminary at Dunwoodie, preached the sermon.

Right Rev. Dr. O'Dea blessed the foundation of a new diocesan college in Galway, Ireland, May 26. Dr. Clancy, Bishop of Elphin, said that such a college was required to bridge over the period for which Maynooth did not provide, and also as a balancing influence for the future priests against the secular tendencies of the new universities in their courses of arts and sciences. Dr. O'Dea announced that the building of a new cathedral would be commenced in the near future on the site of the government barracks. Many jails have been closed recently in Ireland and turned over by the County Councils to religious purposes. It seems that barracks are beginning to be devoted to similar uses.

Two representatives of the Irish Christian Brothers in Australia, Brothers Joseph Barrett of Brisbane and Bonaventure Duggan of Kalgoorlie, were received in private audience by His Holiness the Pope, May 27. The pontiff expressed his satisfaction at the rapid development of the Brothers' schools and colleges in Australia. On the arrival of Brother Barrett, in 1871, they had only two institutions; they have now forty-five. Brothers Barrett and Duggan are on their way to Ireland to attend the General Chapter of the Christian Brothers in Dublin in July.

On the Feast of Pentecost, May 15, occurred the fiftieth anniversary of the ordination of the Rev. Hugh Gillis, a retired priest of the diocese of Antigonish, Nova Scotia. He was born in South River, N. S.,



December 6, 1836, studied in St. Francis Xavier's College, Antigonish, and was ordained priest in 1860. From 1863 to 1896 he had charge of the parish in Antigonish, where, at the cost of great labor and privations, he collected the funds for the erection of the present cathedral. In 1896 he became Pastor of Port Hawkesbury and remained there until his retirement in 1907. Throughout his long ministry he was known as a great apostle of temperance and an eloquent preacher in both English and Gaelic.

### SOCIOLOGY

"The Constitutional Factory" is the title of a notice in *Centralblatt and Social Justice*. Thirty-five years ago, it states, Henry Freese, owner of a large factory near Berlin, Germany, granted a "constitution" to his employees. He instituted a "Parliament," which had to decide all questions regarding working hours, fines, etc. Any member of his working force may appear before it and give expression to his complaints regarding ventilation, heating or lighting, faulty machinery, treatment by the officials. The owner reserves only a few rights to himself. Yet he is more than satisfied with the system, since it brings him into close contact with his men, enables him to redress grievances before they grow into incurable sores, to notice and offset harmful influences from without. Mr. Freese thinks it would be very difficult to say who is more benefited, he or his laborers. There has been no strike in the factory in the past thirty-five years. The pecuniary sacrifices made for the system have not by far been so great as those suffered by other factories during the same time on account of strikes and lockouts, and they have been made for peaceful purposes, not for war measures.

In 1887 there were 483,069 marriages in the United States and 27,919 divorces, the ratio of the latter to the former being 5.8 per cent. In 1897 the marriages were 622,350; the divorces, 44,699, and the ratio had increased 7.2 per cent. In 1906 there were 853,290 marriages and 72,062 divorces, the ratio having grown to 8.4 per cent.

The Supreme Court of Wisconsin has affirmed the validity of legacies for Masses for the souls of the testator and others. One Kavanaugh having thus bequeathed his property, his relatives tried to break the will on the ground that it established a private trust with no one to enforce it. They won their case in the Lower Court, but on appeal the Supreme Court, better informed on the Catholic doctrine regarding the ends for which the Mass is offered and those who

benefit by it, reversed the decision of the Lower Court, declaring such legacies to be for a public charity.

The International Seamen's Union of America writes to us from Chicago concerning the strike on the Great Lakes. It asserts that the Steel Trust is unable to get a sufficient number of seamen for its fleet, and that in order to retain those it has, it no longer pays wages in coin, but by checks, which are given out after banking hours.

### ECONOMICS

In 1889 52,584 farms in the arid States and territories were irrigated; in 1907 the number was 152,000. The expenditure for irrigation in these States during the latter year was \$125,000,000. In 1909 50 million dollars were spent on works which when fully completed will have cost over 100 millions and will reclaim about 3 million acres of land. The cost of irrigation works in 1899 in the arid States was \$8.85 per acre; in 1902, \$9.14 per acre; in 1907, \$12.08 per acre, while the last-named reclamation will cost about \$34 per acre.

At its last general meeting the Cunard Company passed its dividend. Other steamship companies, such as the White Star, the Union-Castle, the Pacific Steam Navigation, the Peninsular and Oriental, have paid dividends as usual. This leads one to doubt whether twenty-six-knot mammoth steamers, notwithstanding the immense subsidy and other aid granted by the British Government, are a paying investment. After all they serve the luxury of but a few; and the few hours by which they shorten the mail service do not seem to be worth the vast expenditure they entail, both as regards the cost of building and the expense of running them. Moreover their vast consumption of the best fuel does not seem far removed from prodigality.

There are some who look upon Paulham's flight from London to Manchester and Curtiss's from Albany to New York, as corresponding to the first railway journey between Manchester and Liverpool, and judge that those assure the practical use of aviation, just as this made the railway practically certain. The two cases are very different. The first trains ran between Manchester and Liverpool under conditions that could be maintained, no matter how heavy the load should become; while as Pierre de Vregille points out in *Etudes*, the contrary is the case with aeroplanes. When a convenient form has been planned, and a motor has been invented suitable to the work, and the cooling of the cylin-

der provided for, and the propeller designed and its speed determined, one finds that to move the machine only twenty per cent. of the energy developed in the cylinders is available; 80 per cent. going to waste. To think of economical applications under these conditions would be like trying to work a special delivery express with a racing stable.

### SCIENCE

Dr. L. Zehnder, in the *Physikalische Zeitschrift*, attempts a solution of the problem of the formation and constitution of comets' tails. According to his theory, as the swarm of meteoric matter, which constitutes a comet, nears the sun, the meteorites nearer the sun evolve gases and vapors which circle about the individual meteor or groups of meteorites as so many atmospheres. These atmospheres in turn refract the sun's light, and in proportion to their respective densities bring the rays to the foci at different locations back of them. On the supposition that a meteorite is at one of these foci, it may thus be lit up sufficiently to render it visible, or even heated to such a temperature as to evolve some or all of the latent gases. The masses so heated are in turn encapsuled by another atmosphere which focuses the light of the sun on the remoter meteorites and so the tail is the locus of the successive foci.

Father Algué, S.J., in charge of the Manila observatory, believes that the theory of a solid composition forming the nucleus of comets is now disproved. Exhaustive observations made from 3.30 to 11.30 A.M. on May 19, at the Jesuit observatories in Manila, Baguio and Antipolo, did not reveal any solid matter in the nucleus of Halley's comet. The weather conditions were most favorable for the observations, although there was a thin layer of clouds. The intense sunlight fortunately was shaded by three natural sunspots, which would have facilitated the detection of any solid matter.

Since Mr. Brennan's successful application of the gyroscope as a stabilizer, attempts are being made to apply the same principle to the steadying of aeroplanes in flight. Reynard, a member of the French Academy of Sciences, has designed an automatic device of this type, using a gyrostat of a comparatively small mass. The gyroscope establishes electrical contact with the frame which carries it thus energizing small motors which operate the steering of the plane, whose function it is to restore the axis to its original position, when the system is tilted. The practicability of this device is yet to be proved.

In the death of Dr. Knut Angström, the Swedish physicist, physics has lost one of the ablest investigators in spectroscopic research, his specialty being the study of absorption phenomena in the infra red spectrum. He devoted much time to phenomena of solar radiation, and his contributions to the literature of this theme are recognized as classical. His pyrheliometer made possible many discoveries regarding solar energy. At the time of his death he occupied a chair in the University of Upsala.

Theodore Lerner, a recognized authority in aeroplaning, declares the proposed Zeppelin-Hergesell Arctic expedition to be a waste of time and money. He points out that the journey from Germany to Cross Bay, the proposed base on Spitzbergen, would take over eight days and would mean a consumption of 10,000 cubic meters of gas, the equivalent of 2,000 gas bottles, and also of 21,600 kilograms of bezine and lubricants. This weight, he says, is far in excess of the carrying capacity of the Zeppelin airship and its consort.

Prof. J. A. Parkhurst, of the Yerkes Observatory, has just published a series of 140 photographic prints of Hagen fields. These charts, which were undertaken at the suggestion of Father Hagen, Director of the Vatican Observatory, are prints on a scale of ten seconds to the millimeter, of all the Atlas fields in which the variable star becomes as faint at minimum as magnitude 13. In size, they are one-half a degree square, and are from negatives taken with the two-foot Yerkes reflector, showing stars to about magnitude 16.

#### OBITUARY

Mother Frances Alton, a religious of the Sacred Heart, died in San Francisco on May 13. She entered the novitiate at the age of seventeen and devoted the fifty-five years of her religious life to the cause of education. Her name is associated with a splendid record for work in San Francisco, Chicago and St. Louis.

The well-known painter, Henry Lauenstein, long Professor in the Royal Academy of Arts of Düsseldorf, died in that city, May 17, at the age of seventy-four. A convert to the Catholic faith in his boyhood years, Lauenstein devoted practically his whole life to the development of religious art. As pupil in the Düsseldorf Academy, later as instructor, and since 1881 as professor, his reputation was ever a distinguished one in that famous school. In 1897 the chair of ecclesiastical painting, till then

filled by the eminent artist Carl Müller, became Lauenstein's, since which date his work has been almost uniformly along religious and church lines. He will be best remembered by his "St. Cecilia with the Angels," his "Christ on the Cross," his "St. Elizabeth," and his "St. Joseph with the Christ-Child"—paintings copied again and again and made familiar to Catholic devotion by their general spread. Lauenstein was not without fame in other directions as well, his portraits bringing him considerable reputation in a feature of artistic endeavor in which few excel. The *Kölnische Volkszeitung* deplores his death as a loss to Germany of "a distinguished artist and a charming, Christian man."

Mrs. Kevin Izod O'Doherty, better known as "Eva," the pseudonym under which she contributed poems and ballads to the *Dublin Nation*, died in Brisbane, Australia, May 20, in her eightieth year. Born in County Galway, 1831, at sixteen May Eva Kelly was writing for the *Nation*, then edited by the late Sir Charles Gavan Duffy, and was a welcome contributor of national and religious lyrics and essays until its suppression in 1855. She transferred her services to the more advanced *Irish Tribune* when John Mitchell established it, and became engaged to another contributor, Dr. K. I. O'Doherty. O'Doherty was arrested for treason, but was informed that a plea of "guilty" would secure him pardon; the alternative was penal servitude. Unwilling to plead guilty, he left the decision to "Eva," who said: "Make no apology; no matter how long the sentence, I will wait." He was transported as a felon to Australia and at the end of his ten years' term returned to Dublin, where he was married to Eva late in the fifties. They settled later in Brisbane. O'Doherty became a leading member of the Queensland Parliament, and returned to Ireland for a few years as a member of the Irish Party. Eva's interests were never divided; her muse always remained Irish and Catholic only. When Dr. O'Doherty died in 1905 a fund was raised to provide suitably for his illustrious widow, and a new edition of her poems was issued by Seumas MacManus, with a touching preface by Justin McCarthy. "She might be described," he said, "as a living symbol, an illustration in human form of Ireland's noblest characteristics in poetical imagination and in patriotic zeal." She was also an illustration of the ardent faith and stainlessness of Irish Catholic womanhood.

#### PERSONAL

Miss M. K. Letterman, who has been appointed Mrs. Taft's social secretary at the White House, was educated by the Sisters of Charity at old St. Joseph's, Emmits-

burg. She is a niece of the Right Rev. Mgr. Thomas S. Lee, of St. Matthew's, Washington. Her maternal grandmother was one of the Maryland Carrolls, and she is related to several others of the old Baltimore Catholic families.

A statue of Dr. Samuel Johnson, dedicated to the "Philosopher, Poet, Lexicographer, Moralist," was recently unveiled in London by the Duchess of Argyll before a distinguished gathering. The statue, a full-size figure in bronze on a black granite pedestal, is considered a striking representation of the famous doctor. It is the work of Percy Fitzgerald, the versatile Irish lawyer, journalist, sculptor, novelist and author of over 200 books on a great variety of subjects. He had already wrought a bronze statue of Boswell, Johnson's biographer, and busts of Cardinal Manning, Dickens, Irving and others. Catholics are particularly indebted to Mr. Fitzgerald for his Jewel series, including "Death Jewels," "Eucharistic Jewels," "Jewels of the Mass," and other religious books. Though in his seventy-sixth year, Mr. Fitzgerald is still actively engaged in literary work, chiefly on Catholic subjects.

On hearing of Father McErlane's death the prisoners in the Missouri Penitentiary petitioned the Warden to be allowed to make up a purse to have Masses offered for the repose of his soul. The editor of the *Western Watchman* challenges "all the chronicles of the Church's past to produce an incident of pious gratitude similar to this."

#### LETTER TO THE EDITOR

To the Editor of AMERICA:

Your Davenport, Iowa, correspondent in the issue of May 28th, strikes a good note. Why should our Catholic people or Catholic organizations purchase books for public libraries, sustained by public taxes? Let me suggest a plan that worked very successfully in this community. Shortly after the appearance of Vol. I of "The Catholic Encyclopedia," we had a petition prepared, directed to the officials of the public library, signed by the members of the local council of the Knights of Columbus and every Catholic tax-payer of the place. This petition was submitted to the proper officers of the library; asking that the Encyclopedia be purchased by them, in the meantime the prospectus having been sent to them. The result was an immediate compliance with our request and the volumes as they are published are placed in the library.

(Rev.) L. W. MULHANE.  
Mt. Vernon, Ohio, May 28, 1910.